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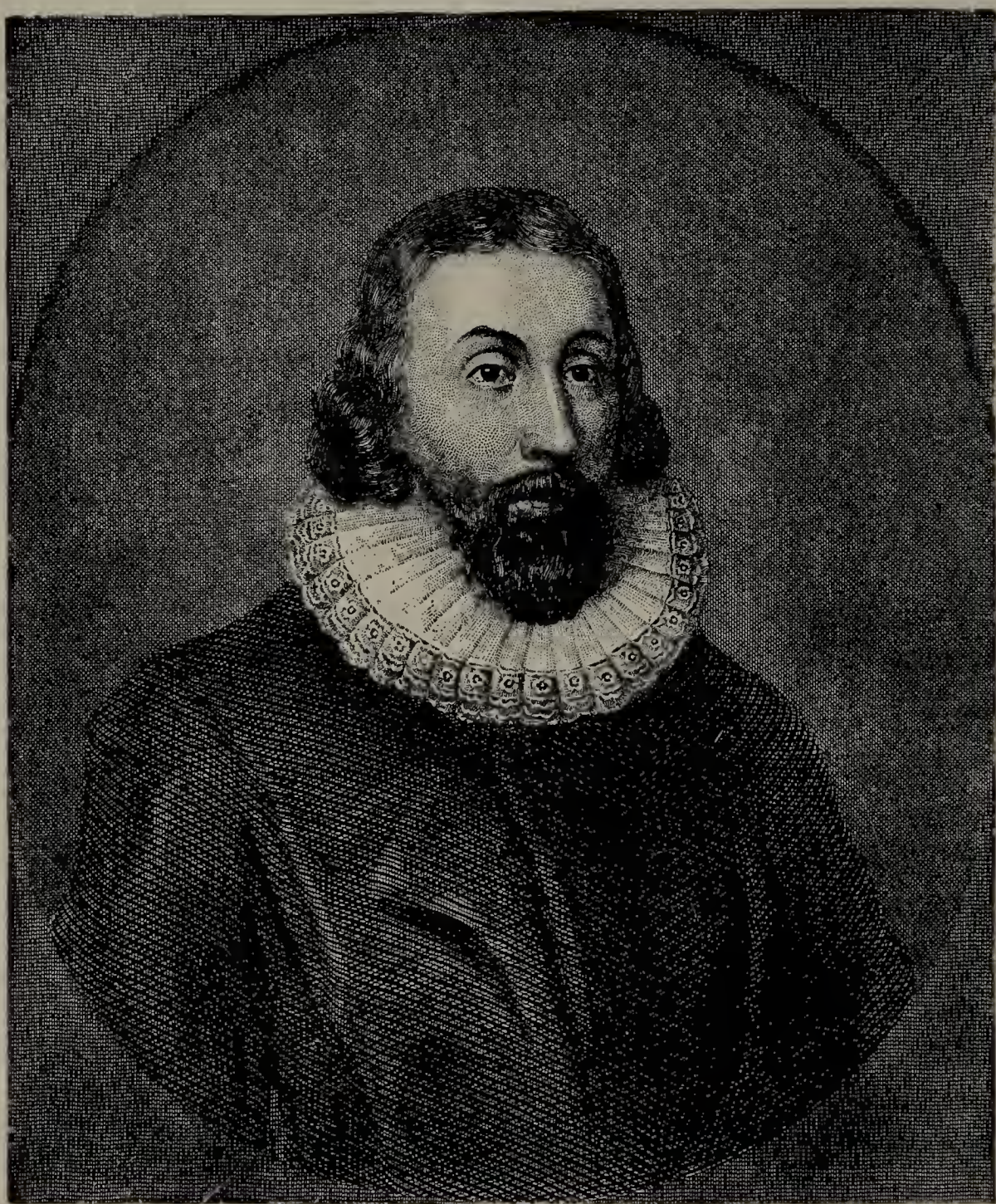
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Commonwealth of Massachusetts ✓

DEPARTMENT OF EDUCATION

1930, NUMBER 1

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Material Suggested for Use in the Schools

In Observance of

THE TERCENTENARY

of

Massachusetts Bay Colony

and of

The General Court

and

One Hundred Fiftieth Anniversary

of the

Adoption of the Constitution

of the

Commonwealth

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FOREWORD

Of the gifts of the Massachusetts Bay Colony to the development of the American nation, second only to the principle of free government itself, is that of free and universal education. Indeed, so dependent are the institutions of democracy upon the diffusion of knowledge among the people that it is clear that the first gift made imperative the second one. It was not by accident, therefore, that, within twelve years of the establishment of the Colony, a law was enacted making education compulsory, and, five years later, another law was enacted making obligatory the establishment of elementary and secondary schools.

On the walls of the Boston Public Library is engraved this inscription: "The Commonwealth requires the education of the people as a safeguard of order and liberty." Upon this principle, from the beginning of the Colony, Massachusetts raised and has maintained a system of public education dedicated to the proposition that, so long as enlightenment prevails among the people, their rights are secure.

It is altogether appropriate, therefore, that all schools of the Commonwealth join in the celebration of the three centuries of orderly progress of her people in self-government, and that they re-dedicate themselves to the task of securing for posterity the benefits which have come to them from the Fathers. That the teachers of the State may have assistance in adequately portraying the events of these three centuries and the significance of those events, the Department, generously aided by a committee elsewhere named, has prepared this bulletin. It is hoped and believed that, by the help of this and of other instrumentalities, the teachers will make so deep an impression upon the youth of this generation that the observance of the Tercentenary will be of lasting good.

PAYSON SMITH,
Commissioner of Education.

PREFACE

This bulletin has been prepared by a committee appointed by the Department of Education. It has been the purpose and desire of the Department that a bulletin be produced which shall be helpful to schools of the Commonwealth in the observance of the Tercentenary of the Massachusetts Bay Colony. It is expected that formal exercises will be held on appropriate days in the assembly halls of schools where possible, or in separate rooms, if no general meeting place for all pupils is available.

The materials included in the bulletin, or suggested in it, may well be used in the preparation of assembly programs and in the preparation of programs for graduation exercises. This material may also be used for the study of the early history of Massachusetts. The use of the bulletin for any of the purposes suggested above and for others which will doubtless occur to teachers, will miss the most desirable possibilities unless it sets forth in unmistakable terms the great contributions of the Puritans in the fields of education and government.

The tercentenary has been called the greatest opportunity in three hundred years for the people of Massachusetts. It gives opportunity to review and set forth the achievements of the early settlers and founders of this Commonwealth. The coming of Governor Winthrop with the Charter of the Company was an event of vast importance because it meant the beginning of ordered civil government in America.

The interest of the Puritans in education led to the setting up of schools early in the history of the Colony. In less than two decades after the founding of the Colony, elementary schools, a secondary school, and a college had been established.

The study of these accomplishments and of the men who brought these things to pass is worthy of the serious attention

of all the people of our Commonwealth, old and young alike. This bulletin is designed to help the teachers as they shall instruct the boys and girls concerning the worthy deeds of the founders. The Committee has included in the bulletin considerable material which will be suitable for public exercises in the schools without attempting to formulate definite programs. It has seemed wise to leave this duty to the teachers who are in the best position to use satisfactorily the talent in their respective schools and to adjust the material to the needs of the time and place. In the selection of content, the Committee has endeavored to make possible instructive exercises even in the schools which have only meager library facilities. At the same time it is hoped that the bulletin will be stimulating and helpful even in the best equipped schools.

In broad outline this bulletin contains: carefully worked-out suggestions for its use in the schools; a group of selections in poetry and prose suitable for assembly programs above the fifth grade; a section containing colonial music and other musical selections suitable for programs; a section devoted to pageantry suitable for use in the schools or for adult exercises. It contains also historical statements and stories for grades one to four. These will serve as the basis for instruction and entertainment for these grades. There is historical material for grades five to seven and also for grades eight to twelve. These three sections are accompanied by brief bibliographies. There are also included in the bulletin biographical sketches of some of the leaders who played a prominent part in early Massachusetts history. For the benefit of the schools which may not be able to secure copies of the important source documents of early history of the Massachusetts Bay Colony, a few of the most important have been included together with some which have been put into the bulletin because of their intrinsic interest.

The pictures in this bulletin have been gathered as a result of much effort and care. All of them have been selected because of their historical interest.

The tercentenary of the Massachusetts Bay Colony coincides with the tercentenary of the Great and General Court

which is one of the oldest legislative bodies in the world. The year 1930 also marks the one hundred fiftieth anniversary of the adoption of the Constitution of Massachusetts, the oldest written constitution in the world, and the setting-up of State government under it. In order that the schools may be in position to observe and study these two important features, there have been included in the bulletin a short history of the General Court, and also of the framing and adoption of the Constitution.

The bulletin carries the history of the Bay Colony only to 1691, the date of issuing the Province Charter, except such incidental history as is related to the development of the General Court or the framing of the Constitution.

The Committee desires to express its appreciation and thanks to those publishers who have given permission to use copyrighted material, and also to publishers and others who have allowed the use of historical pictures and even, in most cases, furnished plates free of charge. Definite acknowledgments for these services have been given in appropriate places in the bulletin. The Committee desires also to express its obligation to Miss Katherine B. Feely, Assistant in the Shurtleff School, Boston, for her assistance in preparing the historical material for grades five to seven; to Mr. Julius H. Tuttle, Librarian of the Massachusetts Historical Society, for his helpful advice and for material dealing with certain features of the bulletin; to Miss Esther E. Elwell of the Department of Education, who, by her painstaking examination and correction of the preliminary copy, has greatly improved the form and increased the accuracy of the bulletin. The Committee desires also to express its thanks to Mr. Edward H. Redstone, State Librarian, and to the members of his corps of helpers for their untiring and skillful assistance during the whole time the bulletin has been in preparation. The Committee is also very grateful to Miss Marion Parsons and to Mr. William Walsh, students in the Art Department of the Lynn English High School, who respectively designed and lettered the cover page, and also to Miss Annie W. Carlton, a teacher in the Art Department of the same school, for the interest and skill which she has shown in the direction of these

young artists in the performance of their tasks. The Committee is under special obligation to Professor Samuel E. Morison of Harvard University, who has read the historical material for grades five to seven, and eight to twelve, and has made corrections and offered many suggestions. This kind assistance has greatly improved the historical material in the bulletin.

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JULIA A. SHEEHAN,
WAYNE M. SHIPMAN,
FREDERIC R. WILLARD,
Committee.

FROM THE INAUGURAL ADDRESS OF
HIS EXCELLENCY FRANK G. ALLEN
GOVERNOR OF THE COMMONWEALTH OF
MASSACHUSETTS

DELIVERED JANUARY 1, 1930

We stand on the threshold of a year which marks the three hundredth anniversary of the founding of the Massachusetts Bay Colony and the first meeting of the Great and General Court here assembled. In retracing the steps of our Commonwealth we come upon very humble beginnings. Because our Puritan fathers despaired of realizing their hopes in the land of their birth they turned to America. Of all the regions laid bare by the genius of Columbus, none made a less alluring appeal than ours. The inhospitable prospect of our New England shores afforded neither the seductions of wealth nor the temptations of comfort. Such considerations were, however, furthest from the minds of Winthrop and his stalwart band. They cherished only the hope of spiritual and civic freedom. To achieve it they were willing to hazard the peril of the ocean, and the danger of savages and the unknown wilderness.

The stirring epic which reveals the early colonial days in Massachusetts is often a chronicle of pestilence, want, and misery. That our fathers did persevere in their undertaking can only be explained by the lofty idealism which inspired them. From the eminence where we now stand, we see their efforts crowned with the triumph of liberty and law. The villages they established are now great and opulent cities, and the Commonwealth they founded in the wilderness has become the foundation of the greatest nation that has ever been established by the efforts of man.

The significance in world history of the founding of the Massachusetts Bay Colony challenges adequate expression. Long before Voltaire and Rousseau had fired the world with

their theories of equality, the Puritan fathers had planted the seeds of a government which was to lead the world in its march toward democracy. From the very beginning the principle of representative government has been the keystone in our political arch. The New England town meeting has demonstrated the actual operation of democratic principles in pure form. There is in operation today in Massachusetts the oldest written Constitution in the whole world. Our great Republic, whose birth altered the entire course of human events, owes its existence to the leadership of Massachusetts in the great struggle for American independence. . . .

The Commonwealth has manifested its recognition of this significant inheritance from the Puritan founders by providing for official celebration of the Tercentenary of the Massachusetts Bay Colony. In this observance all the people of the Commonwealth should join. No more important event has occurred in our history than the foundation of free civil government on this continent. I commend to your constant thought the great responsibility for the future placed upon us by the inspiration and accomplishment of our glorious past.

SELECTIONS FROM THE FIRST CHARTER OF MASSACHUSETTS*

(The charter begins with a recital of the patent of 1620 to the Council for New England, and the subsequent grant by the Council, in March, 1628, to Sir Henry Rosewell and others, which last-mentioned grant is by this present charter confirmed, and continues:)

AND FURTHER knowe yee, That . . . Wee . . . by theis presents doe . . . give and graunt unto the said Sir Henry Rosewell, Sir John Younge, Sir Richard Saltonstall, Thomas Southcott, John Humfrey, John Endecott, Symon Whetcombe, Isaack Johnson, Samuell Aldersey, John Ven, Mathewe Cradock, George Harwood, Increase Nowell, Richard Pery, Richard Bellingham, Nathaniel Wright, Samuell Vassall, Theophilus Eaton, Thomas Goffe, Thomas Adams, John Browne, Samuell Browne, Thomas Hutchins, William Vassall, William Pinchion, and George Foxcrofte, their heires and assignes, All that parte of Newe England in America which lyes and extendes betweene a great river there commonlie called Monomack river, alias Merrimack river, and a certen other river there called Charles river, being in the bottome of a certen bay there commonlie called Massachusetts, alias Mattachusetts, alias Massatusetts bay: And also all and singuler those landes and hereditaments whatsoever, lyeing within the space of three Englishe myles on the south parte of the saide river called Charles river, or of any or every parte thereof: And also all and singuler the landes and hereditaments . . . lyeing and being within the space of three Englishe myles to the southward of the southernmost parte of the said baye called Massachusetts . . . : And also all those landes and hereditaments . . . which lye and be within the space of three English myles to the northward of the saide river called Monomack, alias Merrymack, or to the northward of any and

"Documentary Source Book of American History, 1606-1898" — William MacDonald. The Macmillan Company.

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every parte thereof, and all landes and hereditaments . . . lyeing within the lymitts aforesaide, north and south, in latitude and bredth, and in length and longitude, of and within all the bredth aforesaide, throughout the mayne landes there from the Atlantick and westerne sea and ocean on the east parte, to the south sea on the west parte: . . . and also all islandes in America aforesaide, in the saide seas, or either of them, on the westerne or easterne coastes, or partes of the said tracts of landes hereby mentioned to be given and graunted . . . , and free libertie of fishing in or within any the rivers or waters within the boundes and lymytts aforesaid, and the seas thereunto adjoining: . . . (To be held in free and common socage, and paying one fifth part of all gold and silver ores.) AND . . . wee will and ordeyne, That the saide Sir Henry Rosewell . . . (and others) . . . , and all such others as shall hereafter be admitted and made free of the Company and Society hereafter mentioned, shall . . . be . . . one body corporate and politique in fact and name, by the name of the Governor and Company of the Mattachusetts Bay in Newe England . . . And wee doe hereby . . . graunte, That . . . there shalbe one Governor, one Deputy Governor, and eighteene Assistants . . . , to be from tyme to tyme . . . chosen out of the freemen of the saide Company, for the tyme being, in such manner and forme as hereafter in theis presents is expressed. Which said officers shall applie themselves to take care for the best disposeing and ordering of the generall buysines and affaires of . . . the saide landes and premisses . . . , and the plantacion thereof, and the government of the people there. And . . . wee doe . . . nominate . . . the saide Mathewe Cradocke to be the first and present Governor of the said Company, and the saide Thomas Goffe to be Deputy Governor . . . , and the said Sir Richard Saltonstall, Isaack Johnson, Samuell Aldersey, John Ven, John Humfrey, John Endecott, Simon Whetcombe, Increase Noell, Richard Pery, Nathaniell Wright, Samuell Vassall, Theophilus Eaton, Thomas Adams, Thomas Hutchins, John Browne, George Foxcrofte, William Vassall, and William Pinchion to be the present Assistants . . . , to continue in the saide severall offices respectivelie for such tyme and in such manner as in and by

theis presents is hereafter declared and appointed. (The Governor or Deputy Governor may give order for the assembling of the Company.) And that the said Governor, Deputie Governor, and Assistants . . . shall or maie once every moneth, or oftener at their pleasures, assemble, and houlde, and keepe a Courte or Assemblie of themselves, for the better ordering and directing of their affaires. (Seven or more Assistants, with the Governor or Deputy Governor, to be a sufficient Court.) and that there shall or maie be held . . ., upon every last Wednesday in Hillary, Easter, Trinity, and Michas termes respectivelie for ever, one greate, generall, and solempe Assemblie, which foure Generall Assemblies shalbe stiled and called the Foure Greate and Generall Courts of the saide Company: IN all and every or any of which saide Greate and Generall Courts soe assembled, WEE DOE . . . graunte . . . That the Governor, or, in his absence, the Deputie Governor . . . and such of the Assistants and freemen . . . as shalbe present, or the greater number of them soe assembled, whereof the Governor or Deputie Governor and six of the Assistants, at the least to be seaven, shall have full power and authoritie to choose, nominate, and appointe such and soe many others as they shall thinke fitt, and that shall be willing to accept the same, to be free of the said Company and Body, and them into the same to admitt, and to elect and constitute such officers as they shall thinke fitt and requisite for the ordering, mannaging, and dispatching of the affaires of the saide Governor and Company. . . . And wee doe . . . ordeyne, That yearely once in the yeare for ever hereafter, namely, the last Wednesday in Easter terme yearely, the Governor, Deputy Governor, and Assistants . . ., and all other officers of the saide Company, shalbe, in the Generall Court or Assembly to be held for that day or tyme, newly chosen for the yeare ensuing by such greater parte of the said Company for the tyme being, then and there present, as is aforesaide . . . AND wee doe . . . graunt . . ., That it shall . . . be lawfull to and for the Governor or Deputie Governor and such of the Assistants and Freemen of the said Company . . . as shalbe assembled in any of their Generall Courts aforesaide, or in any other Courtes to be specially summoned and assembled

for that purpose, or the greater parte of them, (whereof the Governor or Deputie Governor and six of the Assistants, to be alwaies seaven), from tyme to tyme to make, ordeine, and establishe all manner of wholesome and reasonable orders, lawes, statutes, and ordinances, directions, and instructions not contrarie to the lawes of this our realme of England, as well for setling of the formes and ceremonies of government and magistracy fitt and necessary for the said plantation and the inhabitants there, and for nameing and stiling of all sortes of officers, both superior and inferior, which they shall finde needefull for that government and plantation, and the distinguishing and setting forth of the severall duties, powers, and lymytts of every such office and place, and the formes of such oathes warrantable by the lawes and statutes of this our realme of England as shalbe respectivelie ministred unto them, for the execution of the said severall offices and places, as also for the disposing and ordering of the elections of such of the said officers as shalbe annuall, and of such others as shalbe to succede in case of death or removeall, and ministring the said oathes to the newe elected officers, and for impositions of lawfull fynes, mulcts, imprisonment, or other lawfull correction, according to the course of other corporations in this our realme of England, and for the directing, ruling, and disposeing of all other matters and thinges whereby our said people, inhabitants there, maie be soe religiously, peaceable, and civilly governed, as their good life and orderlie conversation maie wynn and incite the natives of (that) country to the knowledg and obedience of the onlie true God and Savior of mankinde, and the Christian fayth, which, in our royall intention and the adventurers free profession, is the principall ende of this plantation. . . . PROVIDED also . . . , That theis presents shall not in any manner enure, or be taken to abridge, barr, or hinder any of our loving subjects whatsoever to use and exercise the trade of fishing upon that coast of New England in America by theis presents mentioned to be graunted. . . .

SUGGESTIONS FOR USE OF THIS BULLETIN

The Preface has set forth the purposes of this bulletin and a summary of its contents. This section contains suggestions as to use of the bulletin in classroom instruction and in the preparation of assembly programs.

There are two ways of approaching the teaching of the historical material herein presented. One is to take it in its logical order from the beginning, preserving its chronological order throughout. This is quite satisfactory for the mature student and for the scholar who has a background in the history of the world's development into which to set this particular portion. The logical organization for teaching purposes, especially with children of public school age, usually lacks the stimulus necessary for enthusiastic effort. The other approach is to begin with the present by asking the students to list the 1930 institutions, resources, and achievements — social, economic, religious, educational and governmental — with which we are now blest and to consider these as the result of 300 years of endeavor. With this present-day knowledge, valuable in itself for the pupil, as a stimulus, turn then to discover the men and women and the foundation conditions from which these things have developed. Such a plan usually carries with it the challenge of discovery and the value of thinking in terms of causes and results. Usually it results in the development of an intelligent way of considering any items in our social structure. Two desirable outcomes are therefore attained by this method; the one, an increased knowledge of the facts of the present and the facts at the time of our beginning in New England; and the other, a correct way of giving proper perspective to our thinking about all progress.

If this method seems worthy of adoption, and the teacher is limited to a very small amount of time, then she may desire to begin with 1630 and seek for the causes and influences which produced the great immigration in that year, and to give

attention to the personal qualities which caused those people to accept the hardships, privations, and dangers of the new world in preference to the life they were leading in England.

Whatever method of approach is used, we should keep before the pupils the challenge of the question, "Why are these events worthy of celebration 300 years afterwards?"

There has been no attempt in this chapter to do more than suggest the outstanding points to be emphasized. Each item has been briefly presented and merely points the way to such usage as may fit the time and resources of any given teacher or school. We should not lose sight of the three chief items of the celebration, viz.: the coming of the colonists with the Charter, the beginning of the General Court in Massachusetts, and the framing and adoption of our first and only written Constitution. However, as education and the public schools have played an important part in the life of the Commonwealth since its beginning, no teacher should fail to give them their proper emphasis in relation to the other events celebrated.

This is the opportunity of every teacher and of every school to capitalize the publicity of this celebration, which is running through all newspapers, and bring it into the school-room for the purpose of teaching with enthusiasm the outstanding features in the history of the Commonwealth.

As stated in the Preface, the historical materials are three times presented. The first time, presumably, on the level of and for the purpose of teaching pupils in grades VIII, IX, X, XI, and XII; the second time, in suitable style and content for the children of the upper elementary grades V, VI, and VII; and a third time for use with pupils in the first four grades.

The following suggestions as to more specific methods of treatment should be helpful and may save the teacher time in planning her work. While they have been prepared more with the thought of the junior and senior high school pupil in mind, some of them may apply equally well to the elementary grades. The elementary teacher will find, however, suggestions in the various units of the materials in the elementary sections. Each school or teacher will think of other methods, of course, suitable to her own locality and school or grade

conditions. These suggestions are merely intended to be helpful and are not considered as all-inclusive.

Much more time should be given and greater use made of the historical statements in the junior and senior high schools than in the elementary grades, although considerable may be done in the fifth and sixth grades and certain features may well be used in the fourth grade. The customs, manners, hardships, and struggles of the early settlers will make a strong appeal to the elementary school children. The material in the elementary school chapters of the bulletin is full of interesting and stimulating subject matter. The stories of the early life of the settlers are as stirring as many fictitious tales in the readers used by the children, and will give them, perhaps, a taste for more real-life stories, leading to biographical or historical sketches.

Some of the following procedures may find place in the school program for the observance of the Tercentenary:

1. Current Events. Set aside five minutes of each class period for news of the Tercentenary, culled from the papers and magazines; or, use at least two of these five-minute periods for reports on persons prominent in the colony — the colonial life of Puritan times — the schooling common at that time — and other similar topics.
2. In case the five-minute procedure is adopted, then one full period every month may be devoted to:
 - a. Dramatization of some phase of Puritan life.
 - b. Readings from the early books, especially the customs, manners, and beliefs of the people.
3. Where the five-minute plan is not used, one period every month or more frequently, if possible, may well be taken to carry on the activities as suggested later — dramatization — plans for excursions to historic places — reports on special readings — showing of pictures drawn by students to illustrate colonial life.
4. A monthly assembly, devoted to the various phases of

the early history which are presented in this bulletin. These assemblies may include:

- a. "Living Pictures" of the more prominent men and women of Massachusetts Bay Colony.
- b. A typical schoolroom scene of early times.
- c. A pageant prepared by classes in English and in social studies, depicting important scenes in the founding and development of this colony. The chapter on Pageantry will supply interesting material and helpful suggestions.
- d. Addresses by chairman of local Tercentenary Committee, or by descendants of Puritans, or by members of local historical societies.
- e. A series of essays on prominent Puritans, followed by dramatization of scenes in their lives, permitting each person who takes the part of a prominent Puritan to use, if possible, some words known to have been uttered by that person at the time represented in the scene dramatized.
- f. A review of excellent books and material available about the Puritans in the form of a presentation by the local librarian.

TOURS OR VISITS

It is recommended that before any visits outside the community of the particular school are made, the teachers and pupils familiarize themselves with what is historical in the local community. Such things as the date of the founding of the town or city, the names of the early settlers, the location of their early homes, and the historic spots will form a beginning.

Locate, with the children acting as investigators and research students, the places from which the early settlers of the town came, the reasons for their migration, and the geographical as well as the political advantages of the location of the towns. The visits or tours can then be made to have a direct bearing upon the founding of the town; one group of pupils

with the teacher may visit the town from which came the settlers of the local community — their reports of the visits may be made part of an assembly program, or merely a part of the period of the week or the month devoted to the Tercentenary. Another group may visit the settlements from whence came their own town's earliest colonists, and likewise make reports. (This refers, of course, only to those towns settled from other New England or Massachusetts towns.)

Certain cautions are suggested:

1. Plans for the tours must be made in advance, covering: —
 - a. Purpose of visit.
 - b. What the pupils are to look for.
 - c. Notes to be made for reports.
 - d. Consent of parents for tour.
 - e. Money for tour provided by parents or school.
2. If group is more than ten, appoint certain leaders in charge of five students each, to keep the group together, and to be responsible to teacher in charge.
3. In having reports made, eliminate the idea of working for marks, but rather stress the enthusiasm for the tour and the opportunity to find answers to questions seeking worth while information.
4. Adequate publicity of what is done, particularly of the findings of the students — written up for the local paper.

LIBRARIES AND MUSEUMS

Any city public library contains a wealth of information about colonial days. A tour of the community to see and visit places of historical interest may well culminate in a visit to the public library as an aid to securing other authentic information to satisfy the desires of those interested in further study.

The local library will contain much literature about the Puritans and our early history. Consultation with the librarian by the teacher in advance of needs will bring increased effectiveness in the use of the local facilities. Material for

assemblies, dramatization, biographies, and reports will readily be found by students in the local library, if the librarian has previously prepared for their coming.

The Boston Museum of Fine Arts contains collections of Pilgrim as well as Puritan materials, and will merit a well-planned visit. The East India Marine Rooms in Salem are very worthy of a visit. Many other localities have worthwhile museums.

CLASSROOM ACTIVITIES

The logical place of study and for activities is in the social studies, or history-geography-civics classes. An outline of organization of the class has already been suggested: — either five minutes a day with one full period each month, or one full period every week devoted to activities, or such time as can be made available by the school. If an ordinary business meeting is held, this period may be turned over to a tercentenary committee of students for organization in consultation with the teacher. The adoption of this program requires that the teacher tie up the materials and projects of the Tercentenary celebration with the work the class is doing, so that all the work will contribute to the school course of study for the year.

The geography classes have a number of contributions to make in the study of the locations of our early settlements. To make the study of a map of Massachusetts, showing the early settlements in one color, and the succeeding periods of time in other colors will be an interesting and instructive piece of work; the study of the climate of New England and its effect on early settlements, and the study of the topography of Massachusetts will aid in understanding the life of the time.

The English classes have an excellent opportunity for writing to schools in early historic places or to classes in schools in the locality from which the founders of their own town or city came, and to libraries and museums for other information. Oral topics taken from the reports of the Tercentenary Committee, or discussion upon the conditions under which the early settlers labored, or dramatizations, showing the charac-

ters or institutions of the early days, may well be woven into the work of these classes.

One of the studies children like to make is that of great men and the qualities that made them great. This leads to a study of the speeches and writings of these men and their contemporaries to learn what they thought and believed and how they were regarded.

The collection and arrangement of quotations in attractive pamphlet form to be read in class makes a pleasing project. Such pamphlets could well be prepared by junior and senior high school students, and furnished to a local service club, while certain students might appear before such clubs to give short addresses on the Tercentenary. Speeches or reports may well be made in the classes of younger pupils by students in more advanced classes.

One phase of historical work too often overlooked is that relating to biography. In this pamphlet there are included brief biographies of a number of the more prominent Puritans of colonial times. The study of these men and women is always fascinating to pupils, as it gives an idea how human these pioneers were. Again the preparation of booklets, with suitable pictures, makes a very appropriate project. The amount of information gained and retained by the pupils will exceed expectations. Dramatization of the lives of these men, either in "living pictures" or in pageantry, of the positions they occupied in the meetings and councils of the colony will also tend to fix in the pupils' minds their importance to our history. Another excellent way, perhaps, to conserve time and secure deep and abiding comprehension of our early history is to make the production of a brief history of the beginnings of the Massachusetts Bay Colony a project for a class over a period of time. With this plan, the outline, as presented for secondary school pupils, may be assigned by parts to various committees, each to prepare its own assignment for assembling into a complete booklet, which in final form will become a part of the school library. This places a challenging responsibility upon the pupils for earnest and thoughtful effort.

The practical arts and drawing classes have an opportunity

to assist in the assembly programs, and in the development of posters, scenery, and furnishings for activities undertaken. The making and furnishing of a Puritan home would combine all these classes on one project, which could well be used as an incentive for capable and gifted children.

The music classes can learn some of the music sung by Puritans, and at the regular assemblies devoted to the Tercentenary render a few of the tunes used. The opportunity to develop patriotic singing should not be lost sight of, and the possibilities of community singing with accompaniments by the orchestra may well be brought into the celebration.

In general, unless some one set of classes throughout the school is given the responsibility for emphasizing the Tercentenary, there will be either too much overlapping, or no celebration at all. We recommend the organization of the work in the social studies classes, with the English teachers and their classes in charge of the assembly programs, assisted by the music, drawing, and practical arts classes.

A considerable amount of material is herein submitted — poetry, excerpts from speeches, and writings. These are not framed into programs but are printed for such use as any teacher may make of them. The poems are not all of the earliest period but reflect in one way or another, ideals of that time, or later, which should be kept constantly before the pupils and the public. The music and pictures will offer opportunity for an acquaintance with the life and the times represented. Not infrequently they will be found to furnish the stimulation for the work desired on other items listed in the pamphlet.

Each school or teacher should make a thorough study of this pamphlet until there is a good perspective of the materials suited to the school or grade and the available equipment. Careful plans should then be made for this to be a part of the program of teaching in 1930. We get those things done which we plan well from the beginning.

SIGNIFICANT DATES IN THE HISTORY OF THE MASSACHUSETTS BAY COLONY

- March 4, 1629. The Charter of the Governor and Company of Massachusetts Bay in New England granted by Charles I, which passed the seals of Great Britain on that day.
- April 30, 1629. John Endicott chosen Governor of London's Plantation in Massachusetts Bay at Salem, at the first General Court under the Charter.
- August 26, 1629. Agreement signed at Cambridge, England, by Sir Richard Saltonstall and eleven others including John Winthrop, by which they agreed to come to Massachusetts with their families if the Government and Charter were transferred to Massachusetts before the last day of the following September.
- August 29, 1629. The General Court of Massachusetts Bay Company voted to transfer the Charter and the Government of the Company to New England.
- June 12, 1630. Governor Winthrop and his associates arrived in Salem Harbor bringing the Charter of the Company with them.
- August 23, 1630. The First Court of Assistants held at Charlestown.
- October 19, 1630. The First General Court held in Massachusetts, after transfer of the Charter.
- June 16, 1780. Adoption of the State Constitution.
- October 25, 1780. The date of the Establishment of the Massachusetts State Government under the Constitution of 1780 and of the Inauguration of John Hancock as the first governor.

IT IS RECOMMENDED THAT ON JUNE 12, OCTOBER 19,* AND OCTOBER 25,* 1930, SPECIAL EXERCISES BE HELD IN ALL THE SCHOOLS OF THE STATE.

* Or nearest school day.

SELECTIONS FOR ASSEMBLY PROGRAMS

Stanzas on Freedom

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain,
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

Women! who shall one day bear
Sons to breathe New England air,
If ye hear, without a blush,
Deeds to make the roused blood rush
Like red lava through your veins,
For your sisters now in chains —
Answer! are ye fit to be
Mothers of the brave and free?

Is true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

— JAMES RUSSELL LOWELL.

"Poems of American History," by B. E. Stevenson.

Reprinted by permission of Houghton, Mifflin Company.

Prologue

From "John Endicott"

To-night we strive to read, as we may best,
This city, like an ancient palimpsest;
And bring to light, upon the blotted page,
The mournful record of an earlier age,
That, pale and half effaced, lies hidden away
Beneath the fresher writing of to-day.

Rise, then, O buried city that hast been;
Rise up, rebuild'd in the painted scene,
And let our curious eyes behold once more
The pointed gable and the pent-house door,
The meeting-house with leaden-latticed panes,
The narrow thoroughfares, the crooked lanes!

Rise, too, ye shapes and shadows of the Past,
Rise from your long-forgotten graves at last;
Let us behold your faces, let us hear
The words ye uttered in those days of fear!
Revisit your familiar haunts again, —
The scenes of triumph, and the scenes of pain,
And leave the footprints of your bleeding feet
Once more upon the pavement of the street!

Nor let the Historian blame the Poet here,
If he perchance misdate the day or year,
And group events together, by his art,
That in the Chronicles lie far apart;
For as the double stars, though sundered far,
Seem to the naked eye a single star,
So facts of history, at a distance seen,
Into one common point of light convene.

"Why touch upon such themes?" perhaps some friend
May ask, incredulous; "and to what good end?
Why drag again into the light of day
The errors of an age long passed away?"
I answer: "For the lesson that they teach:
The tolerance of opinion and of speech.
Hope, Faith, and Charity remain, — these three;
And greatest of them all is Charity."

Let us remember, if these words be true,
 That unto all men Charity is due;
 Give what we ask; and pity, while we blame,
 Lest we become copartners in the shame,
 Lest we condemn, and yet ourselves partake,
 And persecute the dead for conscience' sake.

— HENRY WADSWORTH LONGFELLOW.

"Poems of American History," by B. E. Stevenson.

Reprinted by permission of Houghton, Mifflin Company.

Who Loves His Country

Who loves his country will not rest
 Content with vow and pledge alone,
 But flies her banner in his breast
 And counts her destiny his own —
 Not only when the bugle plays
 Stands forth to give his life for her,
 But on the field of common days
 Is strong to live his life for her,
 He is not satisfied to claim
 As heritage her power and fame,
 But, striving, earns the right to wear
 The shining honor of her name.

— NANCY BYRD TURNER.

"Atlantic Readers." Copyright, 1926, by Little, Brown & Company, and used by permission.

America

God built Him a continent of glory and filled it with Treasures untold;
 He carpeted it with soft-rolling prairies and columned it with thundering
 mountains;
 He studded it with sweet-flowing fountains and traced it with long-winding
 streams;
 He planted it with deep-shadowed forests and filled them with song.
 Then He called unto a thousand peoples and summoned the bravest among
 them.
 They came from the end of the earth, each bearing a gift and a hope.
 The glow of adventure was in their eyes and in their hearts the glory of hope.
 And out of the bounty of earth and the labor of men, out of the longing of
 hearts and the prayer of souls, out of the memory of ages and hopes of
 the world,
 God fashioned a nation in love, blessed it with a purpose sublime — and
 called it

AMERICA.

— RABBI ABBA HILLEL SILVER.

Printed by permission of author.

The Spirit of America

From land to land through age on age I led,
 Till now my new scene is — America;
 My latest, greatest venture. To this coast
 The world sends mightiest dreamers, hardest toilers,
 Her pioneers, and here by weltering millions
 They build a life that dares new heights, new heavens,
 Fired with democracy, till now at last
 I am the spirit of America

That spirit was in the Pilgrims when they knelt
 On Plymouth Rock; and in the Puritans
 Working their clearings in the wilderness;
 And with the men that battled on Bunker Hill;
 And with the vast migration that swung tides
 Of people through the unadventured West;
 That spirit rose like storm and shook the world
 Gigantically in our homespun Lincoln.
 That spirit lives today; is here tonight:
 For America is not the magic scenery
 Washed by the sunrise and the sunset seas,
 No, nor yet even the prairies dark with herds,
 Or land-lakes of the Western grain; nor yet
 Wonder-cities, white-towered, nor the peaks
 Bursting with metals, nor the smoky mills —
 America is you and you and I.

— JAMES OPPENHEIM.

"The Pioneers," by James Oppenheim, New York: The Viking Press. Copyright, 1910, B. W. Huebsch, Inc. Reprinted by permission.

The Proclamation

From "John Endicott"

COLE

Here comes the Marshal.

MERRY (*within*)

Make room for the Marshal.

KEMPTHORN

How pompous and imposing he appears!
His great buff doublet bellying like a mainsail,
And all his streamers fluttering in the wind.
What holds he in his hand?

COLE

A proclamation.

Enter the Marshal, with a proclamation; and Merry, with a halberd. They are preceded by a drummer, and followed by the hangman, with an armful of books, and a crowd of people, among whom are Upsall and John Endicott. A pile is made of the books.

MERRY

Silence, the drum! Good citizens, attend
To the new laws enacted by the Court.

MARSHAL (*reads*)

"Whereas a cursed sect of Heretics
Has lately risen, commonly called Quakers,
Who take upon themselves to be commissioned
Immediately of God, and furthermore
Infallibly assisted by the Spirit
To write and utter blasphemous opinions,
Despising Government and the order of God
In Church and Commonwealth, and speaking evil
Of Dignities, reproaching and reviling
The Magistrates and Ministers, and seeking
To turn the people from their faith, and thus
Gain proselytes to their pernicious ways; —
This Court, considering the premises,
And to prevent like mischief as is wrought
By their means in our land, doth hereby order,
That whatsoever master or commander
Of any ship, bark, pink, or catch shall bring
To any roadstead, harbor, creek, or cove
Within this Jurisdiction any Quakers,
Or other blasphemous Heretics, shall pay
Unto the Treasurer of the Commonwealth
One hundred pounds, and for default thereof
Be put in prison, and continue there
Till the said sum be satisfied and paid."

COLE

Now, Simon Kempthorn, what say you to that?

KEMPTHORN

I pray you, Cole, lend me a hundred pounds!

MARSHAL (*reads*)

“If any one within this Jurisdiction
Shall henceforth entertain, or shall conceal
Quakers, or other blasphemous Heretics,
Knowing them so to be, every such person
Shall forfeit to the country forty shillings
For each hour’s entertainment or concealment,
And shall be sent to prison, as aforesaid,
Until the forfeiture be wholly paid.”

Murmurs in the crowd.

KEMPTHORN

Now, Goodman Cole, I think your turn has come!

COLE

Knowing them so to be!

KEMPTHORN

At forty shillings
The hour, your fine will be some forty pounds!

COLE

Knowing them so to be! That is the law.

MARSHAL (*reads*)

“And it is further ordered and enacted,
If any Quaker or Quakers shall presume
To come henceforth into this Jurisdiction,
Every male Quaker for the first offence
Shall have one ear cut off; and shall be kept
At labor in the Workhouse, till such time
As he be sent away at his own charge.
And for the repetition of the offence
Shall have his other ear cut off, and then
Be branded in the palm of his right hand.
And every woman Quaker shall be whipt
Severely in three towns; and every Quaker,
Or he or she that shall for a third time
Herein again offend, shall have their tongues
Bored through with a hot iron, and shall be
Sentenced to Banishment on pain of Death.”

Loud murmurs. The voice of Christison in the crowd.

O patience of the Lord! How long, how long,
Ere thou avenge the blood of Thine Elect?

MERRY

Silence, there, silence! Do not break the peace!

MARSHAL (*reads*)

“Every inhabitant of this Jurisdiction
 Who shall defend the horrible opinions
 Of Quakers, by denying due respect
 To equals and superiors, and withdrawing
 From Church Assemblies, and thereby approving
 The abusive and destructive practices
 Of this accursed sect, in opposition
 To all the orthodox received opinions
 Of godly men, shall be forthwith committed
 Unto close prison for one month; and then
 Refusing to retract and to reform
 The opinions as aforesaid, he shall be
 Sentenced to Banishment on pain of Death.
 By the Court. Edward Rawson, Secretary.”
 Now, hangman, do your duty. Burn those books.

Loud murmurs in the crowd. The pile of books is lighted.

UPSALL

I testify against these cruel laws!
 Forerunners are they of some judgment on us;
 And, in the love and tenderness I bear
 Unto this town and people, I beseech you,
 O Magistrates, take heed, lest ye be found
 As fighters against God!

— HENRY WADSWORTH LONGFELLOW.

“Poems of American History,” by B. E. Stevenson.

Reprinted by permission of Houghton, Mifflin Company.

A Patriotic Creed

To serve my country day by day
 At any humble post I may;
 To honor and respect her Flag,
 To live the traits of which I brag;
 To be American in deed
 As well as in my printed creed.

To stand for truth and honest toil,
 To till my little patch of soil,
 And keep in mind the debt I owe
 To them who died that I might know
 My country prosperous and free,
 And passed this heritage to me.

I must always in trouble's hour
 Be guided by the men in power;
 For God and country I must live,
 My best for God and country give;
 No act of mine that men may scan
 Must shame the name American.

.

To do my best and play my part,
 American in mind and heart;
 To serve the Flag and bravely stand
 To guard the glory of my land;
 To be American in deed
 God grant me strength to keep this creed.

— EDGAR A. GUEST.

Americanism

[From a speech by Hon. Burton E. Sweet, in the National House of Representatives.]

"Americanism" is one of the grandest words in the English language. It has become symbolical of civil and religious liberty on the western continent. It represents the shining goal toward which the human race has been tending since time began.

We find epitomized in it the struggles, the hopes, the dreams, and the aspirations of man for better days and better things, since the time when he cringed and crawled in the dens and caverns of barbarism, and groped and felt his way through the long night of the stagnant centuries toward the dawn of a grander day, up to the present hour, when we behold him revealed, standing upright, with the sunlight of heaven in his face, or walking with uncovered head beneath the silent stars, contemplating as to the handiwork of the Creator and the betterment of the human race.

Americanism has become synonymous with the spirit of civil and religious freedom throughout the world. With us and all thinking men Americanism has become like a mighty and ever-widening stream.

At its touch parched areas blossom and become fertile again. Upon its borders grow every flower that graces a true Christian civilization; and there, too, may be found the full fruitage of every plant and shrub and tree which springs spontaneously from the soils of equal opportunity and individual effort.

"On its broad bosom float a thousand barks. There genius spreads its ever purpling sails. There poetry dips its silver oar." There opportunity sparkles from the crest of every wave. There art, invention, discovery, science, morality, and religion may safely and securely float.

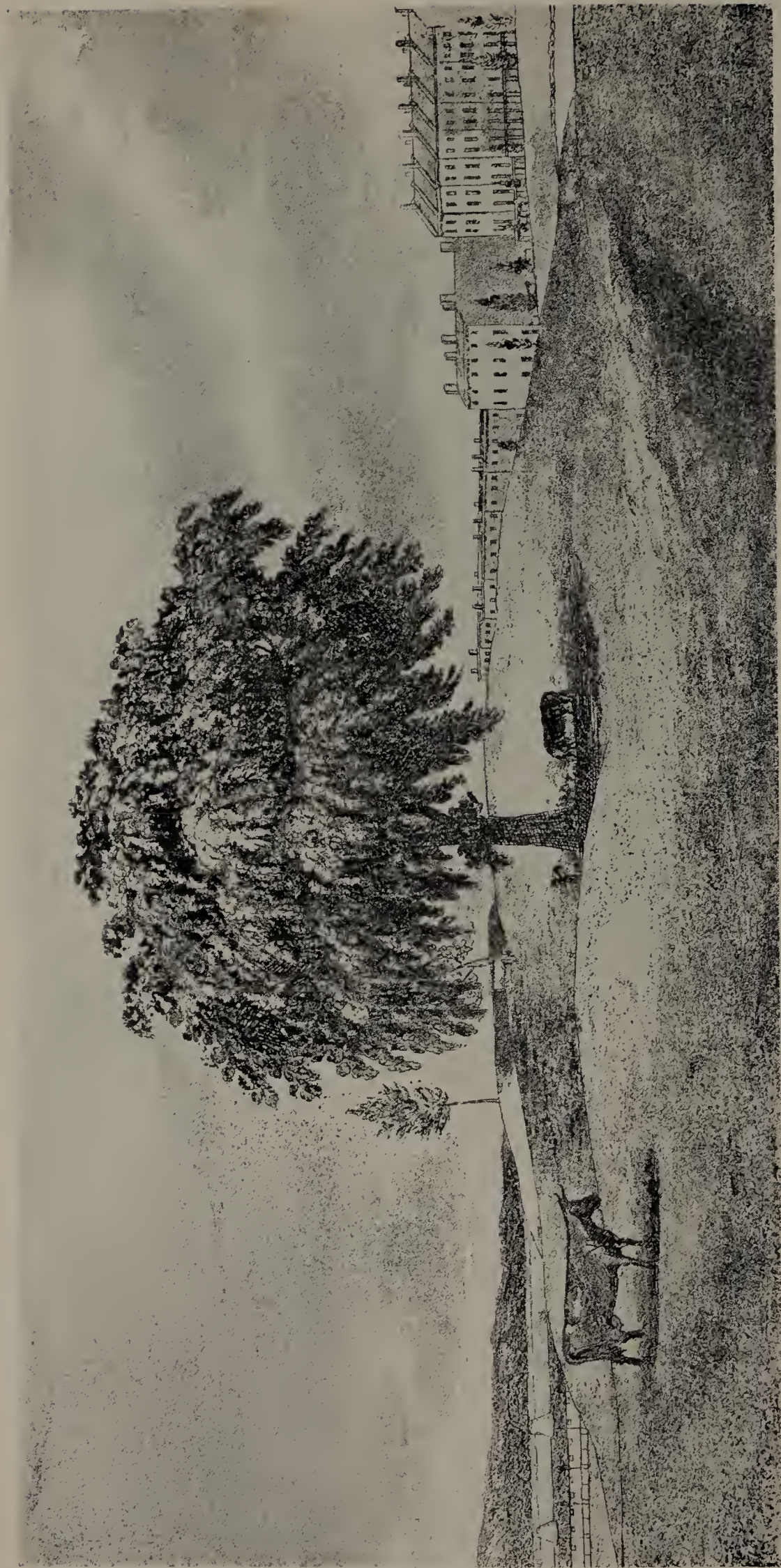
On its surface serenely rides our ship of state, amid the storms of war, unchecked by devious currents or adverse winds that blow.

"The hopes of humanity are hanging breathless on its fate." The waters at times seem troubled, but our course is plain. An enlightened public opinion is our pilot and our grand Constitution is our chart and compass. I trust that the fine conception of the great poet may be realized:

"Thou, too, sail on, O ship of state!
Sail on, O Union strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!

"We know what master laid thy keel;
What workman wrought thy ribs of steel!
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!"

Shurter's "Patriotic Speeches," published by Noble and Noble, New York. Reprinted by permission.



BOSTON COMMON

By courtesy of George H. Ellis, Publisher of Stark's "Antique Views of Boston."

What Constitutes a State

What constitutes a state?
 Not high-raised battlements or labored mound,
 Thick wall or moated gate;
 Not cities proud with spires and turrets crowned;
 Not bays and broad-armed ports,
 Where, laughing at the storm, rich navies ride;
 Not starred and spangled courts,

No! MEN, high-minded MEN —

Men who their duties know;
 And know their rights, and knowing, dare maintain,
 Prevent the long-aimed blow,
 And crush the tyrant while they rend the chain,
 THESE constitute a state;
 And sovereign law, that state's collected will,
 O'er thrones and globes elate,
 Sits empress, crowning good, repressing ill.

— SIR WILLIAM JONES.

"Verse for Patriots," compiled by Broadhurst and Rhodes. Copyrighted by J. B. Lippincott company, and reprinted by permission.

Boston Boys

Grandfather's Story

What! you want to hear a story all about the old-time glory,
 When your grandsires fought for freedom against the British crown:
 When King George's redcoats mustered all their forces to be flustered
 By our Yankee raw recruits, from each village and each town;

And the very boys protested, when they thought their rights molested,
 My father used to tell us how the British general stared
 With a curious dazed expression when the youngsters in procession
 Filed before him in a column, not a whit put out or scared.

Then the leader told his story — told the haughty, handsome Tory
 How his troops there, on the mall there (what you call "The Common"
 dears),
 All the winter through had vexed them, meddled with them and per-
 plexed them,
 Flinging back to their remonstrance only laughter, threats and sneers.

“What!” the General cried in wonder, — and his tones were tones of thunder, —

“Are these the rebel lessons that your fathers taught you, pray?
Did they send such lads as you here, to make such bold ado here,
And flout King George’s officers upon the King’s highway?”

Up the little leader started, while heat lightning flashed and darted
From his blue eyes as he answered, stout of voice, with all his might,
“No one taught us, let me say, sir — no one sent us here to-day, sir;
But we’re Yankees, Yankees, Yankees, and we know that we are right!

“And your soldiers at the first, sir, on the mall, there, did their worst, sir:
Pulled our snow hills down we’d built there, broke the ice upon our pond.
‘Help it, help it if you can, then!’ back they answered every man then,
When we asked them, sir, to quit it; and we said,
‘This goes beyond

“ ‘Soldiers’ rights or soldiers’ orders, for we’ve kept within our borders
To the south’ard of the mall there, where we’ve always had our play!’ ” —
“Where you always shall hereafter, undisturbed by threats or laughter
From my officers or soldiers. Go, my brave boys; from this day

“Troops of mine shall never harm you, never trouble or alarm you,”
Suddenly the British general, moved with admiration, cried.
In a minute caps were swinging, five and twenty voices ringing
In a shout and cheer that summoned every neighbor far and wide.

And these neighbors told the story how the haughty, handsome Tory,
Bowing, smiling, hat in hand there, faced the little rebel band;
How he said, just then and after, half in earnest, half in laughter:
“So it seems the very children strike for freedom in this land!”

So I tell you now the story all about that old-time glory,
As my father’s father told it long and long ago to me;
How they met and had it out there, what he called their bloodless bout
there;
How he felt, — What! was he there, then? — Why, the LEADER, that
was he!

— NORA PERRY.

“Poems and Rhymes,” by E. M. Tappan.

Printed by permission of Houghton, Mifflin Company.

Selections from the Address of George F. Hoar on the Occasion of the Presentation to the United States of Memorial Statues of John Winthrop and Samuel Adams for the Hall of the House of Representatives, at Washington.

And so, Mr. Speaker, it has come to pass that in the centennial year Massachusetts brings the first and the last of her great Puritans to represent her in the nation's gallery of heroes and patriots.

I do not use the word Puritan in a restricted sense. I use the word in a large sense, as comprehending the men who led the emigration, made up the bulk of the members, established the institutions of Massachusetts, Connecticut, and Plymouth, and administered their affairs as self-governing republics in all but name for more than a century and a half.

The impress which a man makes upon mankind depends upon what he believes, what he loves, what are his qualities of intellect and of temper. You must consider all these to form a just estimate of the great generations with which we are dealing. The Puritan loved liberty, religious and civil; he loved home and family and friends and country with a love never surpassed, and he loved God. He did not love pleasure or luxury or mirth. He dwelt with the delight of absolute certainty on the anticipation of a life beyond the grave. His intellect was fit for exact ethical discussion, clear in seeing general truths, active, unresting, fond of inquiry and debate, but penetrated and restrained by a shrewd common sense. He saw with absolute clearness the true boundary which separates liberty and authority in the State. He had a genius for making constitutions and statutes. He had a tenacity of purpose, a lofty and inflexible courage, an unbending will, which never quailed or flinched before human antagonist, or before exile, torture, or death. The Puritan was a thorough gentleman, of dignified, noble, stately bearing, as becomes men who bear weighty responsibilities, deal with the greatest interests, and meditate on the loftiest themes. Read John Winthrop's definition of civil liberty or his reasons for settling in New England, and judge of the temper of those men, who, of free choice, made him twelve times their Governor.

The Puritan believed in a future life, where just men were to enjoy immortality with those whom they had loved here; and this belief was his comfort and support in all the sorrow and suffering which he encountered. But he believed also in the coming of God's kingdom here. He had a firm faith that the State he had builded was to continue to grow, a community of men living together in the practice of virtue, in the worship of God, in the pursuit of truth. It has been said of each of two great Puritan leaders: "Hope shone like a fiery pillar in him when it had gone out in all others. His mind is firmly fixed on the future; his face is radiant with the sunrise he intently watches."

Lastly, the Puritan believed in the law of righteous retribution in the affairs of nations. No departure from God's law of absolute justice, of ab-

solute honesty, of absolute righteousness, could escape, so it seemed to him, its certain and terrible punishment.

Mr. Speaker, the State that the Puritan planted has opened her gates to men of other lineage and of other creed. It may be that in the coming centuries his descendants are to yield to another race the dominion of his beloved New England, and that only in gentler climes and on the shores of a more pacific sea men will delight to remember that their fathers were of the company of Winthrop, or sat in council with Adams. But the title of the Puritan to remembrance will not depend upon locality. In that mightier national life, drawn from so many sources — of many, one; of many States, one nation; of many races, one people; of many creeds, one faith — the elements he has contributed are elements of perpetual power; his courage; his constancy; his belief in God; his reverence for law; his love of liberty; his serene and lofty hope.

“The World’s Best Orations.”

Reprinted by permission of Ferd. P. Kaiser Publishing Company, Chicago.

America

God has been good to men. He gave
His Only Son their souls to save,
And then He made a second gift,
Which from their dreary lives should lift
The tyrant’s yoke and set them free
From all who’d throttle liberty.
He gave America to men,
Fashioned this land we love, and then
Deep in her forests sowed the seed
Which was to serve man’s earthly need.

When wisps of smoke first upwards curled
From Pilgrim fires, upon the world
Unnoticed, and unseen began
God’s second work of grace for man.
Here where the savage roamed and fought
God sowed the seed of nobler thought;
Here to the land we love to claim,
The pioneers of freedom came;
Here has been cradled all that’s best
In every human mind and breast.

For full four hundred years and more
Our land has stretched her welcoming shore
To weary feet from soils afar;
Soul shackled serfs of king and czar,
Have journeyed here and toiled and sung

And talked of freedom to their young
 And God above has smiled to see
 This precious work of liberty,
 And watched this second gift He gave
 The dreary lives of men to save.

America! the land we love!
 God's second gift from Heaven above
 Builded and fashioned out of truth,
 Sinewed by Him with splendid youth
 For that glad day when shall be furled
 All tyrant flags throughout the world,
 For this our banner holds the sky;
 That liberty shall never die;
 For this, America began;
 To make a brotherhood of man.

— EDGAR A. GUEST.

"Poems of Patriotism." Copyrighted, 1918, by The Reilly & Lee Co., and published by permission.

A Patriotic Creed for Americans

I am an American.

I love my country because it stands for liberty and against all forms of slavery, tyranny, and unjust privilege.

I love my country because it is a democracy, where the people govern themselves, and there is no hereditary class to rule them.

I love my country because the only use it has for an army and navy is to defend itself from unjust attack and to protect its citizens.

I love my country because it asks nothing for itself it would not ask for all humanity.

I love my country because it is the land of opportunity; the way to success is open to every person, no matter what his birth or circumstances.

I love my country because every child in it can get an education free in its public schools and more money is spent on training children here than in any other country.

I love my country because women are respected and honored.

I love my country because we have free speech and a free press.

I love my country because it interferes with no person's religion.

I love my country because its people are industrious, energetic, independent, friendly, and have a sense of humor.

I love my country because its heroes are such characters as George Washington and Abraham Lincoln, who loved to serve and not to rule.

I will serve my country in any way I can. I will strive to be a good citizen, and will not do anything nor take part in anything that may wrong the public. I wish to live for my country.

IF NEED BE, I WILL DIE FOR MY COUNTRY.

— DR. FRANK CRANE.

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Is Life Worth Living?

Is life worth living? Yes, so long
 As there is wrong to right,
 Wail of the weak against the strong,
 Or tyranny to fight;
 Long as there lingers gloom to chase,
 Or streaming tear to dry,
 One kindred woe, one sorrowing face
 That smiles as we draw nigh;
 Long as a tale of anguish swells
 The heart, and lids grow wet,
 And at the sound of Christmas bells
 We pardon and forget;
 So long as Faith with Freedom reigns,
 And loyal Hope survives,
 And gracious Charity remains
 To leaven lowly lives;
 While there is one untrodden tract
 For Intellect or Will,
 And men are free to think and act,
 Life is worth living still.

— ALFRED AUSTIN.

"Verse for Patriots," compiled by Broadhurst and Rhodes. Copyrighted by J. B. Lippincott Company, and reprinted by permission.

TITLES OF SELECTIONS FOR ASSEMBLY PROGRAMS

The Fatherland. In "Verse for Patriots," Lippincott.	Lowell	Houghton
The Song of the Foreign- Born. In "Verse for Patriots," Lippincott.	R. E. Carroll	Stratford Co.
†The Juvenile Orator. In "Children's Hour." Vol. 6.	David Ensett	Houghton
Roger Williams. In "Poems of American History."	Hezekiah But- terworth	Houghton
†America for Me.	Henry Van Dyke	Funk
The Prison Door. From "The Scarlet Letter." Quoted in "Three Cen- turies of American Poet- ry and Prose," Scott.	Hawthorne	Houghton
The King's Missive. In "Three Centuries of American Poetry and Prose."	Whittier	Houghton
†Revolutionary Tea. In "Children's Hour." Vol. 6.	Leba Smith	Houghton
†The Concord Hymn.	Emerson	Houghton

The Little Black-Eyed Rebel.	Carlton	Houghton
In "Poems of American History,"	Stevenson.	
*The Gray Champion.	Hawthorne	Houghton
In "Twice Told Tales."		
*The Maypole of Merry Mount.	Hawthorne	Houghton
In "Twice Told Tales."		
*Howe's Masquerade.	Hawthorne	Houghton
In "Twice Told Tales."		
*Endicott and the Red Cross.	Hawthorne	Houghton
The Present Crisis.	Lowell	Houghton
†The Flag Goes By.	H. H. Bennett	Houghton
In "Verse for Patriots,"		
Lippincott.		
The First Thanksgiving.	Arthur Guiter-	Moffat,
In "Our American Holi-	man	Yard
days — Thanksgiving."		

* These selections will need to be abridged for school use. The second and third may well furnish material for a play or for a pageant.

† Suitable for grades five to seven.

MUSIC

Ode—The Music-Makers

We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams;
World-losers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world forever, it seems.

With wonderful deathless ditties
We build up the world's great cities,
And out of a fabulous story
We fashion an empire's glory:
One man with a dream, at pleasure,
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample an empire down.

We, in the ages lying
In the buried past of the earth,
Built Nineveh with our sighing,
And Babel itself with our mirth;
And o'erthrew them with prophesying
To the old of the new world's worth;
For each age is a dream that is dying,
Or one that is coming to birth.

In "Poems of Arthur O'Shaughnessy." Edited by W. A. Percy. By permission of Yale University Press.

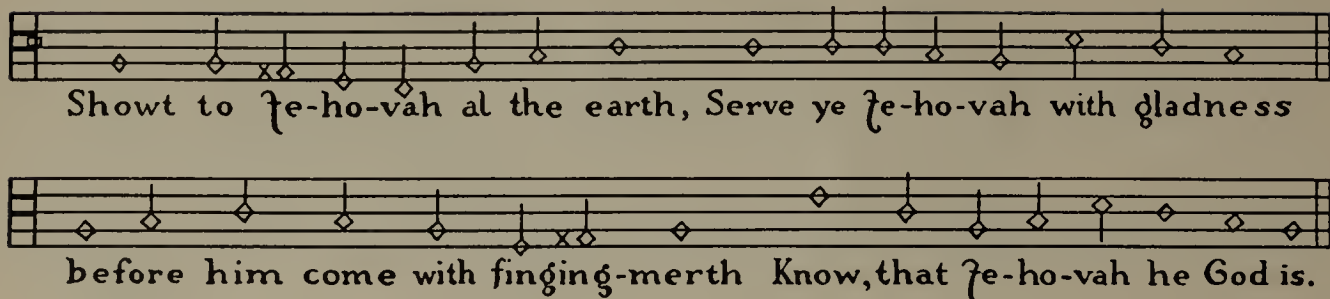
In suggesting music material to be used in the schools in connection with the celebration of the Tercentenary of the founding of the Massachusetts Bay Colony, we are of the opinion that music used by the colonists will, at least, be of some historic interest.

The only music used by the Puritans was church music. This music consisted of a very few psalms, numbering not more than five or six. At first these were sung in unison, later in two- and three-part harmony.

We are offering for your consideration three of these old psalm tunes. These are written with the diamond-shaped notes then used and the C, G and F clefs.

Pfalm 100

Old Hundred



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Old Hundred

Pfalm 100.

1. A pfalm for confeffion: Showt ye-triumphantly to Iehovah, al the earth.
2. Serv ye Iehovah with gladness: come before him, with finging-joy.
3. Know ye, that Iehovah he IS God: he made us, and not we: his people, & fheep of his pafuture.
4. Enter ye his gates, with confeffion; his courts with praife: confefs ye to him, blefs ye his name.
5. For Iehovah IS good, his mercy IS for ever: & his faith, unto generation & generation.

Pfalm 100. — As sung

1. SHowt to Jehovah, al the earth. 2. Serve ye Jehovah with gladness: before him come with finging-merth. 3. Know, that Jehovah he God is:

- Its he that made us, and not wee;
his folk, and fheep of his feeding.
4. O with confeffion enter yee
his gates, his courtyards with praifing:
confefs to him, blefs ye his name.
5. Becaufe Jehovah he good is:
his mercy ever is the fame:
and his faith, unto al ages.

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Pfalm 116

Windfor



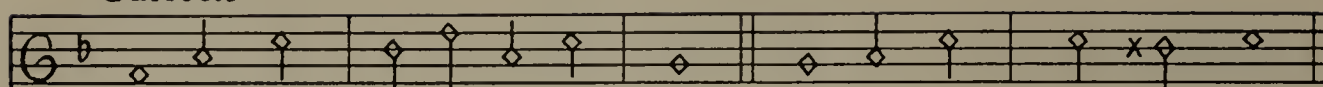
Reprinted through the Courtesy of William Arms Fisher

116 Pfalm

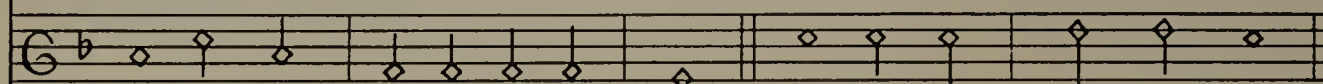
- 1 I love the Lord becaufe he doth
my voice & prayer heare.
- 2 And in my dayef will call, becaufe
he bow'd to mee hif eare.
- 3 The pangf of death on ev'ry fide
about befet me round:
the painef of hell' gate hold on mee,
diftrefse & grieve I found.
- 4 Upon Jehovahf Name therefore
I called, & did fay,
deliver thou my foule, o Lord
I doe thee humbly pray.

York Tune

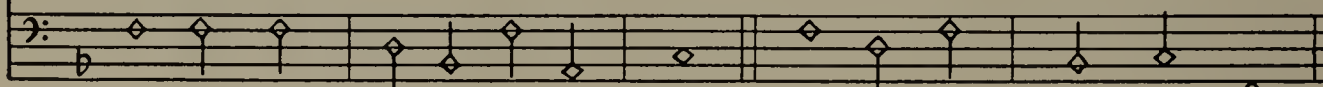
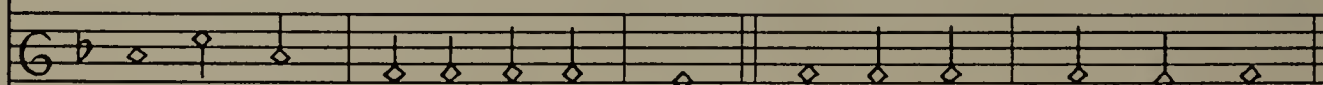
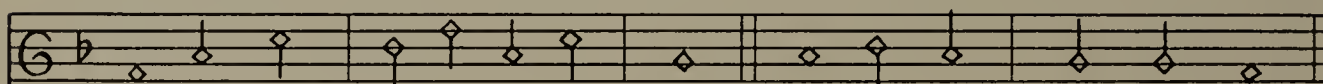
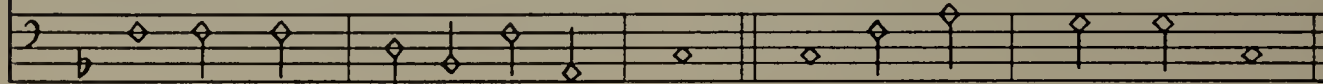
Cantuf



Mediuf



Baff



Reprinted through the Courtesy of William Arms Fisher.

A Psalme of David

THE Lord to mee a shepheard is,
want therefore shall not I.

2. Hee in the folds of tender-grasse,
doth cause mee downe to lie:
To waters calme me gently leads
3. Restore my soule doth hee:
he doth in paths of righteousnes:
for his names sake leade mee.
4. Yea though in valley of deaths shade
I walk, none ill I'le feare:
because thou art with mee, thy rod,
and staffe my comfort are.
5. For mee a table thou hast spread,
in prefence of my foes:
thou dost annoynt my head with oyle,
my cup it over-flowes.
6. Goodnes & mercy surely shall
all my dayes follow mee:
and in the Lords house I shall dwell
so long as dayes shall bee.

Sung to "York Tune."

A Vista

AN EXCERPT

(Tune: "Duke Street.")

These things shall be! — A loftier race
 Than e'er the world hath known shall rise,
 With flame of freedom in their souls
 And light of knowledge in their eyes.

They shall be gentle, brave and strong,
 Not to spill human blood, but dare
 All that may plant man's lordship firm
 On earth and fire and sea and air.

Nation with Nation, land with land,
 Unarmed shall live as comrades free;
 In every heart and brain shall throb
 The pulse of one fraternity.

New arts shall bloom, of loftier mould,
 And mightier music thrill the skies;
 And ev'ry life shall be a song,
 When all the earth is paradise.

There shall be no more sin nor shame,
 And wrath and wrong shall fettered lie;
 For man shall be at one with God
 In bonds of firm necessity.

— JOHN ADDINGTON SYMONDS.

"In Students' Hymnal," by C. H. Levermore. Ginn & Co., Publishers.

Hurrah for Old New England

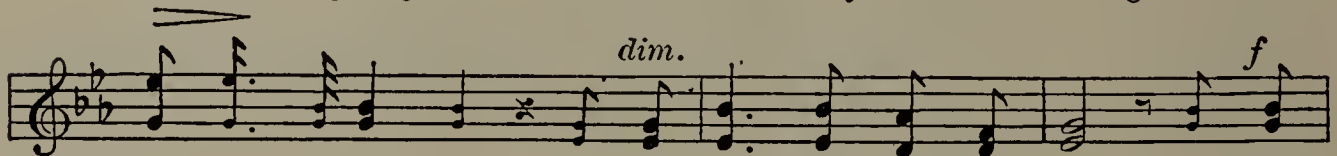
W. P. CHAMBERLAIN



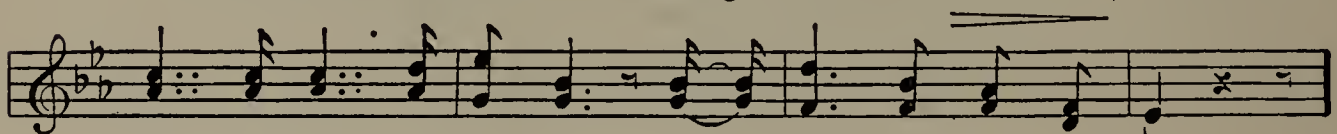
- 1 This is our own, our na - tive home, Tho' poor and rough she be, The home of
 2. They tell us of our freez-ing clime, Our hard and rug-ged soil. Which hardly
 3. Oth-ers may seek the west-ern clime; They say 'tis pass-ing fair, That sun-ny



ma-ny a no - ble soul, The birth-place of the free. We'll love her rocks and
 half re-pays us for Our spring-time care and toil. Yet gai - ly sings the
 are its laugh-ing skies And soft its balm - y air. We'll lin - ger round our

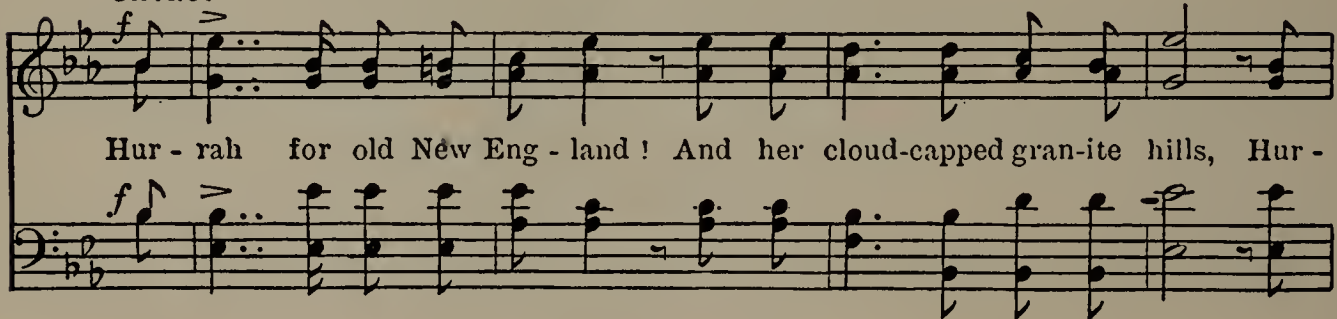


riv - ers, Till death our quick-blood stills, Hur -
 mer - ry boy As the home - stead farm he tills; Hur -
 child-hood's home, Till age our warm blood chills, Till we

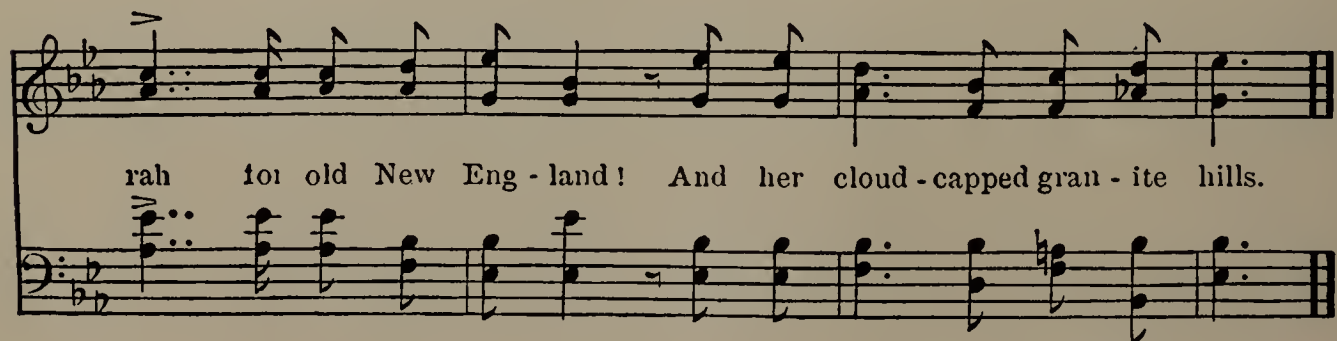


rah for old New Eng - land! And her cloud-capped gran - ite hills.
 rah for old New Eng - land! And her cloud-capped gran - ite hills.
 die in old New Eng - land, And sleep be - neath her hills.

CHORUS



Hur - rah for old New Eng - land! And her cloud-capped gran - ite hills, Hur -



rah for old New Eng - land! And her cloud - capped gran - ite hills.

THE BAY PSALM BOOK*

THE
W H O L E
BOOKE OF PSALMES
Faithfully
TRANSLATED into ENGLISH
Metre.

Whereunto is prefixed a discourse de-
claring not only the lawfullness,
but also the necessity of the
heavenly Ordinance of singing
scripture psalmes in the
Churches of God.

COLL. III.

Let the word of God dwell plenteously in you, in all wisdom,
teaching and exhorting one another in Psalmes, Himnes, and
spirituall Songs, singing to the Lord with grace in your hearts.

JAMES V.

If any be afflicted, let him pray, and if any be merry let him
sing psalmes.

Imprinted
1640

*.Title page (without border). The first English book printed in North America, at Cambridge, Massachusetts, 1640.

Ode

(Tune: "Dundee")

Let children learn the mighty deeds
 Their sires achieved of old;
 And still, as time to time succeeds,
 To them the tale unfold.

Here while we fondly trace the scene
 This joyous day recalls,
 Let youth with reverend age convene
 Within these hallowed walls.

Their pious toils, their just rewards,
 Returning tributes claim,
 While faithful history records
 Each venerable name.

.

Let children emulate their deeds,
 Their choral praises sing;
 So shall the muse, as time proceeds,
 Her meed of incense bring.

— SAMUEL DAVIS.

Let Children Learn the Mighty Deeds in "Poems of the Pilgrims," by Z. H. Spooner. A. Williams & Co., Publishers. 1881.

Musical Selections Suggested for Programs

America

Samuel Francis Smith Henry Carey

America, the Beautiful

Katherine Lee Bates Samuel A. Ward

The Star-Spangled Banner

Francis Scott Key John Stafford Smith

*American Anthem

Edward Fairfax Naulty Philip James

*The American Flag

Joseph Rodman Drake Edward Bailey Birge

God of Our Fathers

D. C. Roberts George William Warren

O God, Our Help In Ages Past	Isaac Watts	William Croff
*Land of Our Hearts	John Hall Ingham	George W. Chadwick
America	From the Symphony (America)	Ernest Bloch
The Breaking Waves Dashed High	Felicia Hemans	Mary Anne Browne
*Land of Our Birth	Rudyard Kipling	Horatio Parker
**Prayer of Thanksgiving	Dutch	Edward Kremser
Hymn to America — 1930	Clara Endicott Sears	Mrs. M. H. Gulesian
CANTATAS		
***Land of Our Hearts	John Hall Ingham	George W. Chadwick
*The Building of the Ship	H. W. Longfellow	Henry Lahee

BOOKS OF CHORUSES

T	Father Kemp's Old Folks Concert Tunes
TT	The Christian Church Year in Chorals — Volume I
TT	The Christian Church Year in Part Songs — Volume II
TT	The Christian Church Year in Twenty-eight Historical Art Songs — Volume III

* Silver, Burdett & Company, 221 Columbus Ave., Boston.

** G. Schirmer, Inc., Boston.

** The Boston Music Company, Boston.

T Oliver Ditson Company, 179 Tremont St., Boston.

TT Carl Fischer, Inc., 252 Tremont St., Boston.

PAGEANTRY

How to Give a Pageant for the Tercentenary Celebration

“A pageant is a festival of thanksgiving to Almighty God for the blessings of the past, the opportunities of the present, and the hopes of the future.” So it was defined by Louis N. Parker when he revived pageantry in Europe some twenty years ago. Since then no great anniversary celebration has been considered complete without its pageant which brought its past to life again in thankful remembrance, and pledged its present citizens to their share of progress for the future.

Another definition which is helpful is that of William Chauncy Langdon which says, “A pageant is a drama of a community in which the place is the hero, and its history is the plot.” Out of its history, out of the community itself the pageant should grow. It is the product of the community growing out slowly from every source until at last it comes to the time when it may properly express itself, and give its message to posterity.

That message should reach the heart of every child citizen in the community. There it should grow and bear its fruit for the future. So the pageant should be so simple that parts of it may be given in the corner of a schoolroom. It should also be capable of such elaboration that it may be given in the city park or stadium where the whole community may view it and learn from it.

The pageant given on the following pages is one which serves as a good example. It was made by a number of people of the community, — a pastor, a poet, a teacher, a high school pupil, a mother, and others. Its scenes have been used both in large and in small performances. Most of its scenes can be adapted for use in any neighboring community and some are common to all.

Following the “Words of the Pageant” are suggestions that

will help in the production of it. Any changes may be made in the lines or arrangement which will make the scenes more appropriate for local use. It is not expected that this pageant will be given as a whole. The first five episodes may be followed by one or more of local interest after the style of Episodes VI, VII, and VIII. Episodes IX and X may be used in any pageant.

Pageant Program

THE PROLOGUE

Father Time tells of his work through the ages. Of all the deeds performed on earth he values most those that have been done in the cause of *Liberty*. He summons the *Goddess* to appear and she comes attended by *History* and *Tradition*. *Father Time* commands the ages to "roll back that we may see what Charlestown folk have done for Liberty."

The scenes which are shown to the Goddess are —

Episode I. — The Coming of the White Men.

This represents Indian Life on the peninsula of Mishawum in 1614. The women prepare the meal while the children play games. A runner arrives and tells of the coming of the white men. The Indians decide to give the strangers a friendly welcome. Capt. John Smith and his men arrive and the Indians show them proudly their ceremony of peace.

Episode II. — The Naming of the Charles.

The next year Capt. John Smith goes to the court of King James I of England. Smith shows to his sovereign a chart of the New England coast which he has explored. He speaks so enthusiastically of the fine location of Mishawum that Prince Charles declares that the river shall be called the Charles.

Episode III. — The Reception of Governor Winthrop.

Where City Square is now, was built in 1629 the Great House in which Governor Winthrop was received when he came to Charlestown. A few white men, including the three Sprague brothers, Thomas Walford, and others, had settled here already but nearly all had starved during the winter, and great relief was felt when the Governor and his party arrived.

Episode IV. — Educational Beginnings in Colonial Times.

In the first scene, John Harvard, who has lately arrived from England, takes the oath which makes him a member of the church and a citizen of the settlement.

The third scene shows the kitchen of Perseverance Green, in which she keeps her Dame School. On their way to school the children see a man put into a pillory because, as the town-

crier gives notice, he has spoken disrespectfully of the dignitaries.

Episode V. — Scenes in the Revolution.

The first incident of the Revolutionary period shows Paul Revere just after he had “silently rowed to the Charlestown shore.” He gets his horse of his friend Larkin and gallops away on his famous ride.

The second incident represents the home of Benjamin Hurd during the battle of Bunker Hill. Hurd, who has been wounded in the second attack, comes down the hill to warn his folks to leave their home, which is burned when the British set fire to the town.

Episode VI. — After the Revolution — Washington visits Frothingham.

After the Revolution, George Washington comes to visit his friend Benjamin Frothingham, who served with him through the war. The Frothingham house where Washington was received stood at the corner of Eden and Main streets.

Episode VII. — Laying the Corner Stone of Bunker Hill Monument.

The corner stone is laid by John Abbott, assisted by the Marquis de Lafayette. After the hymn is sung, Daniel Webster delivers his wonderful oration.

Episode VIII. — Charlestown's Famous Sons.

History pays a tribute to the memory of the men whose lives and works have made their town famous. A bust of Morse, the inventor of the electric telegraph, is unveiled.

Episode IX. — Citizens of the Future.

The future shows us the child of the days to come, his opportunities for health and happiness. A chorus of mothers ask help for their children. They are threatened by disease brought by Dust and by Flies. Health comes bringing Pure Air, Pure Food, Pure Milk, and Pure Water. The sunbeams shine about the mothers and children, and Happiness comes to them all.

Episode X. — The Progress of the Pageant.

Words of the Pageant

[*Enter Father Time. — Chants.*]

PROLOGUE

I came, I know not whence; I go, I know
Not whither. Eye of things created ne'er
Upon my coming looked, nor shall it see
My passing. First and last of all things I, —
For I am Time.

With my twin brother Space, all things I hold
In my embrace. There is not, cannot be,
Save God, that which we hold not. All is ours —
What is, what has been, what shall be, — all, all!
For I am Time.

Upon the whole of things that little man
Calls universe I looked, ere yet the Hand
Creative wrought. I saw when order out
Of chaos came, and suns and stars were born, —
For I am Time.

Upon the speck of space that man calls earth
I looked, when first it left the sun, and took
Its shape, and came to be the home of things
That live. I've seen them grow from low to higher, —
For I am Time.

I've seen the birth of man; seen how through strife
And strain and struggle man has doffed the brute
And donned the human; how with toil and tears
Man rises still and learns that he is soul, —
For I am Time.

A thousand years are as a single day
With me. For things of lower worth I grudge
An hour. But for the priceless good I give
Unnumbered ages with unsparing hand,
For I am Time.

And most of all I prize what noblest men
Of every age have lived and worked to gain,
And as the test of lasting good or ill
I ask: "What have ye wrought for liberty?"
For I am Time.

So now I stand upon that spot of earth
 Once called Mishawum and now Charlestown.
 Roll back, ye ages past, that we may see
 What Charlestown folk have done for Liberty!
 For I am Time.

— REV. PHILO W. SPRAGUE.

FATHER TIME. *[Calls]*
 Hail, Goddess fair!
 Hail to thee, Sweet Liberty!

LIBERTY. *[From a distance]*
 Who calls? Who bids me come? Lo! I am here.

FATHER TIME. *[Advancing to meet her]*
 We greet thee Goddess dear,
 And bid thee tarry here
 Upon this shrine.

*[Takes her hand and helps her ascend her throne at the side
 of the pageant stage. History sits below at one side of
 the throne and Tradition at the other.]*

Stay with us but an hour
 And by our gracious power
 We'll bring thee gifts divine.
 Tradition's mystic page
 And History's annals sage
 Shall bid thee pause
 And see what men have wrought,
 What love and toil have brought
 Unto thy cause!

[Liberty sits. Father Time stands behind her.]

HISTORY. *[Reads from her scroll]*
 Lo! First of all the Red Man makes his home
 Upon this land which he calls Mishawum,
 And here he dwells until the white men come!

EPISODE I

The Coming of the White Men

[Enter Indians. The men put up the tepee, the women prepare the meal, make baskets, bowls, etc. The children play games.]

Enter a runner called Beaver. He drops down in their midst, overcome with fatigue and fright.]

BEAVER. Let us flee! A great bird with white wings is swimming toward our shore! Let us flee!

CHIEF. The Beaver's tongue is that of a woman! It is no bird! These are the strange white faces we have heard of from the south. We shall not flee nor fight. We shall be their friends.

[Enter Capt. John Smith and men.]

SMITH. Peace, my friends.

CHIEF. Good! Let us smoke the pipe.

[They sit and the Chief smokes, saying, —]

CHIEF. Let the Great Spirit give friendship between your race and mine!

SMITH. *[Smokes the pipe and repeats the words of the chief].*

CHIEF. It is good.

SMITH. I come from the south, my brother, in a big ship.

CHIEF. It is good. I have seen.

SMITH. What call you this fair land?

CHIEF. Massachusetts.

SMITH. And the river?

CHIEF. Mishawum.

SMITH. Strange names truly. Are your people many?

CHIEF. Our race, yes. This tribe you can see.

SMITH. Do you have food in plenty?

CHIEF. We hunt, we fish, we plant corn. Does my brother need food for his people?

SMITH. No Chief. I come in search of furs, knowing that this country of New England has many animals.

CHIEF. New England! Ugh!

SMITH. Yes, I have called it after my fair native country across the sea.

CHIEF. You buy skins?

SMITH. Yes, have you many?

CHIEF. Not many. Poor year. Beavers die. Fox go away. Strange tribe hunt in our forest.

- SMITH. Then you have none to sell?
- CHIEF. Yes, I will sell a few. What will my brother give?
- SMITH. Many things I have brought in my ship. Let my brother come with me and he may choose for himself.
- CHIEF. I trust my brother. I will go.

[*Exit all*]

- TRADITION. Now look beyond the sea!
There in the court of England's kings
Tidings are brought of wondrous things.

EPISODE II

The Naming of the Charles

King James I of England.
Anne of Denmark, his Queen
Prince Charles (afterwards King Charles I of England).
Captain John Smith.
A Page. *Time.* — 1614. *Place.* — A room in the palace.

- PRINCE CHARLES. But wast thou not afraid, good Capt. Smith, of these wild men that you call Indians?
- SMITH. Nay, not afraid, Your Grace, but sometimes much alarmed. All Indians are not cruel. Some indeed I've found to be good friends when I have been in need. You must not think this land [*tapping the rolled map he carries*] across the sea is naught but Indians. Why, I have sailed the coast for days and seen not one.
- CHARLES. [*Begging boyishly*] Come, we'll unroll the map again and you shall tell it all once more to me — lest I forget. Mayhap you will remember something that did slip your mind in the earlier telling.
[*Charles unrolls the map, kneels on the floor and starts to spread it out. Looking up at Smith he asks —*]
- CHARLES. Where didst thou learn to make a map?
- SMITH. [*Kneels and helps spread it out.*] I did not learn, Your Grace. When I wished to make a map, I made it. You were born a prince, I was born a map-maker and a voyager to sail —

- CHARLES. the seas and find good friends among the Indians. [Sighing] I would I had not been born a prince but a voyager or yet an Indian in this land across the sea. [He has trouble in making the map straight. Reaches into his pocket and brings out two heavy bits of material. Puts them on the two lower corners.] That stool beside you, that will hold the corner there. [Smith places it on the third corner. Prince still kneeling searches his person for something to hold the fourth corner. Finds nothing. Looks suddenly across at Smith.] Hast some bit in thy pocket, good Captain Smith, to hold this down? [Smith searches but finds nothing. Prince rises and goes quickly to back exit — claps his hands once, and returns to Smith. A page enters carrying a tall slender staff. He advances quickly to Charles and bows low.]
- PAGE. You called, Your Highness?
- CHARLES. [Pleasantly] Aye, put your foot there, Theobald [indicating the fourth corner of the map]. Give up your staff to Captain Smith. Now, thou must begin there [indicating the farthest corner] and tell me all, even to this very corner where I sit.
- SMITH. 'Tis far too long, my Prince. You'll find it tedious in the repetition.
- CHARLES. Nay, there must be something yet untold about this land you call *New England*. Name off the places one by one and tell again what happened there, or what this place is like, or why you named it thus.
- SMITH. You've heard it all, Your Grace.
- CHARLES. [Studying the map, looks up surprised] Captain Smith, here is a strip of land shaped like an elbow and a crooked finger, that is not named; and here above it is a point most prominent that bears none —
- PAGE. And here another farther yet along, Your Highness.
- CHARLES. [To Smith] Why left you these unnamed, — these that do strike the eye so forcibly? [Enter King James and Queen Anne unnoticed by the others.]
- SMITH. [Smiling] I had thought your royal father, His Majesty the King, might grace this poor map of mine with names of his own thinking.
- KING. [Comes forward smiling, followed by the Queen] Who speaks of James the King? [Smith turns and kneels. Page also. Charles rises and bows.]

- SMITH. Your Majesties!
- KING. Rise, good Captain Smith, and you, young Theobald.
[*Smiling at the Queen.*] It is not hard to guess what holds them all so much engrossed with there a map, and there good Captain Smith, and there our Prince whose head of late can think of naught but lands across the sea.
- QUEEN. Nay, chide him not. 'Tis but the eagerness of youth to hear of foreign things.
- KING. We did not mean to chide. Who spoke of us as we came in?
- SMITH. 'Twas I, Your Majesty. Some points of prominence upon this map are still unnamed.
- CHARLES. [*Leaning down eagerly*] See here, and here, and here.
- SMITH. And I had thought, when circumstance and time came right, I'd beg Your Majesty to name them for yourself.
- KING. [*Advancing a step*] Now point them out once more, my son.
- CHARLES. [*Pointing eagerly*] This land that crooks a kindly and protecting arm about the Stuards Bay, and this that steps so like a foot into the ocean, and this that juts with square and sturdy head into the sea —
- KING. Capes, — all of them.
- SMITH. Yes, capes, Your Majesty.
[*King thinks for a moment with a wrinkled brow. Then a happy thought seems to strike him. They are all watching him.*]
- KING. What say you, Charles, if I let you do this which Captain Smith has asked of me?
- CHARLES. [*Rises quickly, much pleased and a little embarrassed.*] Ah! Sire!
- KING. Well, come now! Hast thou any thoughts worthy of the task? Come, prove thy wit if thou wouldst be thy mother's son!
- CHARLES. At once, dear father?
- KING. At once, dear son!
[*Smith hands Charles the staff. For a minute he stands holding it in both hands, his head bent thinking. All watch him. Then suddenly he lifts his head with an eager smile. Pointing with the staff he begins.*]
- CHARLES. This cape that forms a shelter to the Stuards Bay, protecting it from storm and wind, this shall be called Cape James; [*the King smiles indulgently*] and that one which thrusts a toe so like a woman's dainty shoe into the sea, shall bear the name of my sweet mother, Anne. [*King and Queen exchange pleased glances.*] And this so square

so rugged and so strong, a front upon the water, this shall bear the name *Elizabeth*.

KING. [*With deep feeling*] Well done. Keep thou thy wit keen-edged. Thou'lt need it when thou wear'st a crown!

SMITH. Your Majesty, there is yet a river that has not been named. It lies just 'twixt the Capes of James and Anne, and flows through the very Paradise of all those parts, — the land the Indians call Massachusetts.

CHARLES. [*Bending over to find it*] 'Tis here!

SMITH. It is a river broad and clear, with hills on either side, a goodly harbor in the time of storm. Close to its outlet, where it meets the sea, it winds about a head of land more beautiful in shape and outline and in the noble trees that crown its hilly ridge than any other spot along that shore where I did chance to voyage.

CHARLES. [*To his father eagerly*] Sire, with your dear leave, it shall be called the River Charles — for I would have some part in this new world that I can never see.

KING. [*Smiling to Queen*] What think you? Has he not his mother's ready wit?

QUEEN. His father's Stuart pride.

KING. [*Laughs and then turns to Smith*] Let it be as the Prince has said. [*To Queen*] Come, we must to the Court. [*To Smith*] Cram not the boy's head too full with Indians.

[*Exit King and Queen.*]

CHARLES. Take up the map, Theobald, and we will go find quill and ink to mark the places we have named.

[*They roll up the map. As they go together, Charles speaks.*]

CHARLES. Upon the River James in that brave country you have called Virginia, there is a place called Jamestown?

SMITH. There is, Your Grace.

CHARLES. [*To Page, giving him the staff*] Go before. [*Exit Page.*] [*To Smith*] Perchance some day there may grow up upon the River Charles in that very spot you found most worthy of your praise, a place called CHARLESTOWN!

SMITH. There may, Your Grace!

[*Exit both*]

GODDESS. And did the Prince's dream come true?

HISTORY. Ay, here comes a Governor to view the goodly town.

EPISODE III

The Reception of Governor Winthrop

Scene. Settlement near the Charles River. *Time.* — July (1630).

“The inhabitants that first settled this place.” — Ralph Sprague, Richard Sprague, William Sprague, Thomas Walford — blacksmith. Mr. Graves, Rev. Mr. Bright, William Blackstone — who dwells on the other side of the River Charles, at a place the Indians call Shawmut. Governor John Winthrop, Sir Richard Saltonstall, Knight, Mr. Johnson, Mr. John Wilson, Minister.

[The Sprague Brothers and Thomas Walford are waiting for the arrival of the boat bearing Winthrop and his party to the shore.]

RICHARD
SPRAGUE. Good morrow, Mr. Graves.

GRAVES. Good morrow, Mr. Sprague, and to you, Richard, and to you, William. Good morrow, Mr. Bright.

RICHARD. This is a great day for this plantation.

GRAVES. It is, indeed. The Lord be thanked for his mercies toward us. Is the boat yet in sight?

RICHARD. She is just coming around the point. 'Tis good our friends have come so soon. I would not have the Aberginians know of it, but all the corn and bread amongst us will hardly suffice to feed us a fortnight.

WILLIAM. It will be good to have all a man wants to eat. I am so thin with this slow starvation that my friends in England would not know me. But I would not complain so much of want to eat, if there were anything to drink.

BRIGHT. Master William, you think too much of the creature comforts and not enough of the Lord's mercy that he has kept you alive.

GRAVES. I see not why you should want what to drink. There is abundance of good water. I dare not prefer it before good beer as some have done, but any man chooses it before bad beer, whey, or butter milk.

WILLIAM. Well, Mr. Graves! I think it is your own self-same fine water that has killed off our people like flies. Where are all the servants that came with you?

RICHARD. Dead or almost dead the most of them. William speaks the truth, Mr. Graves. It is like your fine talk that you wrote home about the “big grapes four inches about” and the abundance of fish, fowl, and deer, Indian peas and beans. But the truth is we are starving. How many of us be dead, Mr. Bright? I saw you only last

week reading the prayers over two more servants that be gone.

BRIGHT. That made sixty, Thomas, out of the little over a hundred that came here a year since. 'Tis indeed a sad tale to tell the Governor. But thank God that some of us are still here. When we heard last April that the Narragansetts were coming to cut us off, we thought none of us might be here this morning.

RICHARD. We may thank John Sagamore for that, Mr. Bright. He came and told us what the Aborigians were going to do. John Sagamore may have a red skin but he has a white heart in his bosom. Yes, and we must thank Mr. Graves here, too, for he did set us all to work making the fort on the top of Town Hill, the men, women, and children digging and building till the work was done. But what ails thee, Thomas Walford, that ye look so sour?

WALFORD. Well, it's enough to make any man look sour to hear ye praising Graves as if he had done it all, but none of ye seem to think of Thomas Walford who has given ye the land ye live on. And as for John Sagamore, who but Thomas Walford made him friendly to the English? I should like to know where you would be today but for Thomas Walford who was here long before ye came to Cheston? Oh, ye be all a set of ingrates.

BRIGHT. Peace, peace. Let there be no strife between brothers this glad day. And see—the Governor and his men have landed while ye strive.

[Enter Winthrop and his men.]

BRIGHT. Welcome, welcome to Charlestown.

Gov. So this is Charlestown.

WINTHROP.

RICHARD. Yes, Mr. Winthrop, and glad enough we are to welcome you here and your men. And how did you leave things in old England? How does His Gracious Majesty King Charles?

WINTHROP. His Gracious Majesty would do better if it were not for Bishop Laud. The Bishop's crozier is likely to be of more weight in England than the King's sceptre. He doth make it hard for those who do not conform to his rules and regulations.

WALFORD. *[Aside]* Serves them right, too.

BRIGHT. When left you England, Mr. Winthrop, and how many came with you?

- WINTHROP. More than a thousand have agreed to risk their lives and fortunes in New England. We were to sail together in eleven ships from Southampton, but seven of the ships were not ready and we started with but four. We left Southampton on March 22nd and the Cowes March 29th, but we were obliged to come to anchor off Yarmouth where the wind kept us for a week, and it was the 8th day of April before we finally sailed.
- GRAVES. Saw you aught of the Spaniards on your way?
- WINTHROP. [*Smiling*] Well, we thought we did. On the morning of April 9th we descried eight sails astern of us. Supposing they might be Dunkirkers we prepared to fight. The Lady Arbella and the other women and children were moved to the lower deck out of danger. All things being thus fitted we went in prayer on the upper deck. Not a woman or child showed fear, though all did apprehend danger for there had been eight against four of us. It was about one of the clock, and the fleet seemed to be within a league of us. Therefore, our captain, to show that he was not afraid, tacked about and stood to meet them. When we came near, we perceived them to be our friends and so, God be praised, our fear and danger were turned into mirth and friendly entertainment.
- RICHARD. And when did you come to land?
- WINTHROP. On Saturday, the 12th day of June, being the 76th day of our voyage. But what have you been doing here? I looked for a well-ordered town with houses and inhabitants. I see little but a wilderness.
- GRAVES. We have been busy enough, but death has been busier. We laid out the town in the fall but sickness and death, to say nothing of starvation, wild beasts, and fear of Indians have left us little to show for what we have done.
- WINTHROP. It is a fair land. What call you the place across the river?
- GRAVES. We call it Trimount for the three hills you see. The Indians call it Shawmut.
- WINTHROP. From the slope of the hill, to the west, I see faint smoke arising. Dwell any of our number there?
- BRIGHT. That is the home of Mr. William Blackstone.
- WINTHROP. I have heard of him. What sort of man is he?
- BRIGHT. A harmless body but willing enough to help in time of need. He lives alone and delights himself in reading. He has no less than 186 volumes in his library. He is coming now. Good morrow, Mr. Blackstone, you are come in

good season. Here is Mr. John Winthrop just come over from England. He brings with him a royal charter and he has come to found a plantation in Massachusetts Bay.
[They all shake hands in greeting.]

BLACKSTONE. Welcome to New England, Mr. Winthrop.

WINTHROP. Our thanks to you, sir. May we ask how long you have lived here, and why did you come?

BLACKSTONE. Well, to tell the truth, Mr. Winthrop, I came because I liked not the Lord Bishop; so six years ago I came away to Massachusetts.

WINTHROP. We have come for very much the same reason. We esteem it our honor to call the Church of England, from which we rise, our "dear mother," but we love not the Lord Bishop. But here let us be knit together in our work as one man. We must delight in each other, mourn together, labor and suffer. We shall find that the God of Israel is among us when He shall make us such praise and glory, that men shall say of succeeding plantations, "The Lord make it likely that of New England."

ALL. Amen, Amen.

RICHARD. Let us go on to the Great House, which we have prepared for you, where we shall seek to make you most welcome.

[Exit all]

TRADITION. And as the prosperous years roll on,
 From over seas come earnest sons,
 Who raise the church and form the laws
 And nourish youth for freedom's cause.

EPISODE IV

Educational Beginnings in Colonial Times

1. Coming of John Harvard.
2. The Stocks Culprit.
3. The Dame School.

1. THE COMING OF JOHN HARVARD

Time. — 1637.

Characters. — Rev. John Wilson, of the Boston Church.

John Harvard — lately arrived from England.

Rev. Zachariah Symmes of the Charlestown Church.

Richard Sprague

Benjamin Bunker

William Frothingham

Thomas Lynde

} Members of the Community

[*Enter Wilson and Symmes.*]

SYMMES. We have met this day, Brother Pastor, to receive within our midst a friend who has lately come from England to join with us here.

WILSON. You speak, I know well, of John Harvard. Has he yet arrived?

SYMMES. Ay, and he will come shortly to take the sacred oath which will make him one of us both in our church and in our community. I have bidden you to come to us this day from Boston to grace this occasion with your friendly presence.

WILSON. Right glad am I to serve you in this righteous cause, my friend, and most thankful should we be to welcome here so thoughtful and God-fearing a man as this John Harvard.

SYMMES. You speak the truth and most sadly do we need one who will help us to bear a strong arm in the cause of our sacred office. Sadly are we vexed by the mischief wrought by Mistress Anne Hutchinson whose words have so slighted the ministers of God, and who has brought us such sore trouble with the narrowness of her views. But stop, no more of this, for here comes John Harvard and with him Richard Sprague with whom I am at odds on this same matter.

[*Enter Harvard, Sprague, and the others.*]

SYMMES. Welcome, neighbors, and Master Harvard most of all. Here is our Boston preacher, who welcomes you as well.

[*They all shake hands.*]

SYMMES.

We have met here on this day, to ask of you that promise which shall make you one of us in our settlement and in our church. Now harken well unto these words and say if you will keep the covenant, when I have done.

COVENANT

“You do avouch the only true God (Father, Son, and Holy Ghost) to be your God, according to the tenour of the covenant of His grace wherein he promiseth to be a God to the faithful and their seed after them in their generations, and taketh them to be his people; and accordingly therefor, you do give up yourself to Him and do solemnly and religeously, as in His most holy presence, covenant through His grace, to walk in all your ways, and in communion with this particular church, in special as a member of it, according to the rules of the gospel.”

HARVARD.

I do reverently and solemnly promise these things.

SYMMES.

Then are you one of us in our church and our town.

WILSON.

And on what land is Master Harvard to build his home?

SPRAGUE.

That to the north of this hill beyond the Great House.
You will be my neighbor, Master Harvard.

HARVARD.

That will please me well. Shall we not go and pace the plot?

WILSON.

There speaks an earnest man and one who wastes no time.

SPRAGUE.

Shall we not see it too?

ALL.

Yes, by all means.

2. THE STOCKS CULPRIT

[Enter Towncrier ringing a bell.]

TOWNCRIER.

Hear ye, hear ye, — a public notice. A culprit, Thomas Lynde, goes to the pillory for speaking against the magistrates.

[He repeats this, while the culprit and the pillory are brought in.]

RICHARD
SPRAGUE.

I am sorry for thee, friend.

HARVARD.

Ay, but it is a grievous sin to speak against the magistrates.
[Children going to the Dame School troop in and laugh at the culprit.]

WILSON.

Peace, peace, little ones, go thy ways.

SYMMES. It cometh on to rain. It is not meet that our brother be punished too harshly, let us move the pillory to the shelter of the great oak on the hill.
[They take the man and the pillory away, the children troop after.]

3. THE DAME SCHOOL

[Dame Green enters, bringing her spinning-wheel, followed by her daughter Mary who brings her knitting. They sit on stools and work.]

DAME. Daughter Mary, when thy stent is done, thou hadst best bring in thy bowl of potatoes and peel them ready for the pot at noon hour.

MARY. They are already done, Mother, and today I am to show Mary Sprague a new stitch in her knitting.

DAME. Thou art a dutiful daughter, little Mary, and will some day keep a school thyself.

MARY. Here come the children, Mother, and Abigail has her new face-mask on.

DAME. 'Tis said her mother wept when she saw the first freckle on the child's nose. Such vanity is a sin.
[Enter two pairs of little girls, followed by three boys.]

DAME. Good day, children. *[The girls curtsy, the boys bow, and each one says good day, Dame Green.]*
[They are given horn-books, New England Primers, and the boys bring in a table for their copy-books in writing. They whittle quill pens and work diligently. One boy, Elihu, sticks his pen into his brother Nehemiah who howls lustily. The Dame sends Elihu out to cut a birch switch which she lays at the back of her chair ready for use. She puts a dunce-cap on his head and makes him kneel beside her chair while she teaches the others. They come to her in two groups. The little ones say the ab, eb, ib, etc., from the horn books, and the older ones read the Lord's Prayer from the Primer. The Dame praises their progress and tells them the Elder will come to hear them the next week, so they must sing their hymn before they go. All sing Doxology. The children bid Dame Green good day as when they came. She detains Elihu and shows him the birch rod.]

DAME. Elihu Palmer, the way of the transgressor is hard. Today I shall give thee only Thimble Pie *[she raps his head with her thimble]* but thy next misdemeanor will bring thee a smart birching. Wilt thou pray for grace?

ELIHU. Yes, yes, Dame Green. Good day, Dame Green. [*Hurries out.*]

DAME. We must watch diligently lest Satan get our children! Daughter Mary, go blow the dinner horn, while I step into the buttery and stir up a spider cake.

[*Exit*]

FATHER TIME. Look well, oh Goddess, fair and free
For here upon this ground
The men who bled for Liberty
Are famed the world around.

EPISODE V

Scenes in the Revolution

1. Paul Revere
2. Bunker Hill

1. PAUL REVERE

[*Enter Paul Revere stealthily and looks about him anxiously.*]

REVERE. So far, all's well! It is dangerous though in the moonlight, but our muffled oars brought us safely across under the very noses of the British! Let's see, which way lies north? — About there? I should say so.

CONANT. [*Enters hurriedly*] Am I late?

REVERE. Nay, friend! No signal yet! But it is best to have the horse ready near-by.

CONANT. I'll fetch him now and a finer beast was never raised! [*Exit.*]

REVERE. He'll need his strength tonight for we must race with the morning. Aha! What's that! The signal in the North Church steeple. Look! a light! No, two!! They come by sea! Well — let them come! I'll be there first and spoil their fun! Hullo there! Conant!

CONANT. [*Without*] This way, Revere!!!

[*Clatter of hoofs.*]

2. BUNKER HILL

Time. — Afternoon of June 17, 1775. The second advance of the British on Bunker Hill.

Place. — A room in the Hurd cottage in Charlestown.

- GRANDMOTHER [Her idle spinning-wheel beside her] Kate, Kate, child come in.
 HURD. [A young slender girl, not over sixteen enters swiftly. Her face is very much excited. She kneels beside Granny.]
- KATE. Oh, Granny, Granny! Do you think they'll lose?
- GRANNY. Have they not held the hill 'gainst the first attack? [Kate nods] Well then, they will 'gainst the second! [sighs] I would my eyes were keen enough that I might watch. They've formed again?
- KATE. Ay. [Rises to go.]
- GRANNY. Kate, Kate, come back!
- KATE. Nay, Granny, I'll not leave thee, but stand here where I can see. Oh, Granny, the Redcoats have started! — there must be a thousand of them — Oh, how can they let them get so near!
- GRANNY. Peace, child, that man Warren knows best!
- KATE. Knows best! I wish I were a man! Oh! they are there! [She covers her eyes with her hands. A distant booming is heard. Slowly with great fear she uncovers her eyes. Her face breaks into uncertain joy] Granny, Granny, — they are running. Yes I am sure they are running.
- GRANNY. Who, child, who?
- KATE. The Redcoats! [running in] We have won. Oh Granny! If we only knew that Father is safe! — We have won, haven't we Granny? They'll not try again? [anxiously]
- GRANNY. Nay child, how can I know? Go get the linen from the cupboard. There'll be need of many bandages before this day is done.
- KATE. [Afraid] Oh, Granny, will there be many wounded?
- GRANNY. Ay, wounded and dead, sweetheart, more than we can think.
- KATE. But Father — *Father* — *My* Father — naught could harm him!
- GRANNY. He is a soldier with the rest. [Kate sobs] Go get the linen. [Sobbing she lays it in Granny's lap. Granny unfolds it.]
- KATE. [After a pause timidly] Do you think if — if we should pray — it would help?
- GRANNY. [Folding the bandages] Ay, sweetheart, go fetch the Bible.
- KATE. [Kneeling, she places it in Granny's lap] Wha — What shall I say, Granny?
- GRANNY. What's in thy heart, child. [Folding her hands above the book.]
- KATE. For — for Liberty and Father. Please God — Amen.

- GRANNY. Amen — Amen.
[A noise is heard outside. Kate rises startled, the Bible in her hands.]
- KATE. What's that! A Continental wounded! *[She puts down the Bible and runs quickly out to him.]* Oh, it's Father!!
[Helps him in slowly. He is covered with grime and dust of battle, his left arm is wounded. He leans for a moment on Granny's chair, while Kate brings one for him. He sits down gratefully.]
- JOHN HURD. I cannot stay — they need me — I came to tell you —
- GRANNY. John, are you hurt? *[Kate begins immediately to bind his arm.]*
- JOHN. A scratch. — Mother, *they've fired the town!* *[To Kate]* Ay, Kate, good child, — a little higher!
- GRANNY. Fired the town! — the buildings — John, what do you mean?
- JOHN. Just what I say — the dogs! You'll have to leave. This house may go with all the others!
- KATE. Father, *our house burned!* !
- JOHN. Mayhap not. 'Tis out of the line of the wind. But 'tis not safe for you to stay. You are to go with neighbor Hapgood; he has a horse, Mother.
- GRANNY. Go where?
- JOHN. Across the Neck to Medford.
- KATE. *[Who has finished bandaging the arm]* But you'll come too, Father!
- JOHN. *[Rising]* Nay, they have need of me out there!
- KATE. *[Uncomprehendingly]* The battle's over.
- JOHN. *[Turning to go]* Over! — I would it were! They'll form again! Some devil must have told them our ammunition's gone!
- KATE. But, Father, you are wounded! You can't go back!
- JOHN. *[Pointing out]* See they are forming! I must return!
- GRANNY. *[Rising feebly]* God go with you!
- KATE. *[Takes his hand eagerly]* And we shall win?
- JOHN. *We have won twice!* — And if we fail the third time — *Still we have won!*
- KATE. *[Puts her arms about his neck]* God keep you safe. *[John goes out.]*
- GRANNY. *[With both hands crossed on the top of her cane, her head bowed]* Amen!

- KATE. Come, Granny, we must do as Father said and go with neighbor Hapgood.
[Granny goes feebly to the door, looks back longingly and wipes her eyes.]
- GRANNY. This house — my home — mayhap to lose it all!
- KATE. Nay, Granny, we must be brave! We prayed for liberty.
 — Perhaps this is the price.
[Exit]
-

TRADITION. When war's grim visage frowned no more
 Upon our favored shore,
 George Washington our hero came
 To pay a debt in Friendship's name.

EPISODE VI

After the Revolution — Washington Visits Frothingham

Scene. — Frothingham Home.

<i>Characters.</i> — George Washington	Mrs. Butler
Benjamin Frothingham	Mrs. Andrews
Richard Frothingham	Mrs. Prescott
Mr. Sprague	Mrs. Price
Mr. Newman	Mrs. Powell
Mrs. Frothingham	Mammy

[Enter Mammy with a lighted candle.]

- MAMMY. Dis am sure a wondrous day! Massa Washington hisself, right here in dis here house! *[Places candle on table, arranges chairs, etc. Reaches exit just as men enter. Curtsies and says]* Sure a great day!
- FROTHINGHAM. *[As if continuing a conversation]* Yes, of course, sir, I understand, but the country must have you for their leader in peace as well as in war.
- WASHINGTON. Indeed, I had only awaited the settlement of the present state of affairs, that I might rejoin Mrs. Washington at Mount Vernon and there lead the simple out-door life I love so much, — the life of a country gentleman.
- FROTHINGHAM. A well-earned rest you deserve, sir, without question. Yet methinks the people need your service so much, they would be loath to have you hide yourself.

WASHINGTON. Nay, not hide myself, — but I feel my days of service and help are over.

FROTHINGHAM. Indeed, not so, sir. We have won our independence 'tis true. But to draw these thirteen warring colonies into a peaceful working whole will take a genius no less than your own, Your Excellency.

WASHINGTON. Well I know that is the gravest problem yet. I have come here to visit you, Mr. Frothingham, in order that I might thank you personally for the service and support which you, your family, and friends have given to me in this terrible struggle through which we have come successfully. May I depend upon you to continue to give me your sympathy and assistance in the great struggle for organization which is ahead of us?

FROTHINGHAM. In your heart, sir, you know that request is granted before it is asked!

[They bow low to each other, as Mrs. Frothingham and a company of ladies and gentlemen enter.]

MRS. FROTHINGHAM. Our friends are most anxious to be presented to you, General Washington.

[Washington and the Frothinghams and two of the ladies form a receiving line. The guests are presented. Minuet music is played during the latter part of the reception, and a group forms and dances a figure or two. The instruments may be a flute and violin or either one. Refreshments are passed about among the guests meanwhile.]

FROTHINGHAM. So many of our friends have gathered to greet you, Mr. Washington, that methinks it will be better if we all repair to the garden. There is space enough there to receive all our townspeople.

WASHINGTON. It is indeed a great honor which they pay me.

[Gives his arm to Mrs. Frothingham and leads her out, followed by the rest of the company.]

HISTORY. Upon the hill where Warren died
Where Prescott's deeds are still our pride
We've raised a shaft of granite gray
A mile-stone on great Freedom's way.

EPISODE VII

Laying the Corner-Stone of Bunker Hill Monument

Scene. — Breed's Hill.

People, gathering for the celebration —

Col. Jacques

Miss Russell

Mrs. Webster

Miss Washburn

Two children, Sarah and Stephen, with their mother.

COL. JACQUES. Good morning to you, Mrs. Webster, and how are you this beautiful day?

MRS. WEBSTER. Very well, thank you, Col. Jacques. Is it not an ideal day for so inspiring an occasion. There is not a cloud in the sky, and the rains of yesterday have made the country most beautiful.

COL. JACQUES. A perfect day, indeed, Mrs. Webster. The celebration would be quite complete were it possible to have Mr. Tudor with us.

MRS. WEBSTER. You are quite right, Colonel, and I am sure that nothing but real distress across the water would prevent him from joining his associates in celebrating an occasion that he himself worked long and arduously to promote. We all fully appreciate his loyalty and love for dear old Bunker Hill.

COL. JACQUES. Very true, madam, very true. See the people are gathering in goodly numbers. Today we shall see the beginning of what Mr. Tudor hopes will be "the noblest column in the world." [*They step aside to greet friends who arrive.*]
[*Enter Miss Russell and Miss Washburn.*]

MISS WASH- Oh Miss Russell, I have dropped my purse into the exca-
BURN. vation. What shall I do? It is covered by the loose earth so I cannot even see it.

MISS RUSSELL. Try to comfort yourself, my dear. Your purse has been sacrificed in a worthy cause. My Father has given the land for this monument and you have added to its value not a little. [*They pass on laughing.*]
[*Enter large groups, children peering into the hole.*]

COL. JACQUES. Stand back, children! The hole is large and may swallow you up if you get too near!

STEPHEN. [*Whispering to Sarah*] No it won't! Don't be afraid! He is trying to scare us away.

SARAH. Oh, Stephen, won't it be grand when all the soldiers come, and the old veterans!

STEPHEN. Yes, I heard Father say that nothing has ever been so grand. When the first soldiers reach the foot of Bunker Hill today, the last ones in the procession will just be leaving the State House in Boston. I hope I can get near enough to see Lafayette!

SARAH. And I want to hear what Mr. Webster says. They say no one can talk like him. Oh, Stephen, I hear the band! They're coming! They're coming!
[Enter crowds of townspeople and visitors followed by soldiers, veterans, and escorts of Webster and LaFayette. Webster mounts a low platform beside the excavation over which is a derrick in which the corner-stone is suspended. Much applause.]

HON. DANIEL WEBSTER. *[Looking out in silence over the vast company before him, faces the section of Revolutionary War veterans and addresses them.]*

"Venerable Men! You have come down to us from a former generation. Heaven has bounteously lengthened out your lives, that you might behold this joyous day. You are now where you stood fifty years ago, this very hour, with your brothers and your neighbors, shoulder to shoulder, in the strife for your country. Behold, how altered! The same heavens are indeed over your heads; the same ocean rolls at your feet; but all else how changed! You hear now no roar of hostile cannon, you see no mixed volumes of smoke and flame rising from burning Charlestown. The ground strewn with the dead and the dying; the impetuous charge; the steady and successful repulse; the loud call to repeated assault; the summoning of all that is manly to repeated resistance; a thousand bosoms freely and fearlessly bared in an instant to whatever of terror there may be in war and death; — all these you have witnessed, but you witness them no more. All is peace. And God has granted you this sight of your country's happiness ere you slumber in the grave. He has allowed us, your sons and countrymen, to meet you here, and in the name of the present generation, in the name of your country, in the name of liberty, to thank you. May the Father of all mercies smile upon your declining years, and bless them! . . . Look abroad upon this lovely land which your young valor defended, yea, — look abroad upon the whole earth, and see what a name you have contributed to your country, — what gratitude for the improved condition

of mankind. . . . And by the blessing of God, may our country itself become a vast monument, not of oppression and terror, but of Wisdom, of Peace, and of Liberty, upon which the world may gaze with admiration forever." [*Prolonged cheers.*]

THE GRAND
MASTER OF
CEREMONY.

[*Reading the inscription on the plate on the stone.*]

"On the 17th day of June, 1825, at the request of the Bunker Hill Monument Association, the Most Worshipful Grand Master — did, in the presence of General LaFayette, lay the corner-stone of a monument to testify the gratitude of the present generation to their Fathers, who on June 17th, 1775, here fought in the cause of their country — the memorable Battle of Bunker Hill."

WEBSTER.

"Let it rise till it meet the sun in its coming; let the earliest light of the morning gild it, and parting day linger and play on its summit!"

[*If this scene is given in a large pageant, the Masonic ceremony of laying a corner-stone in full may be given by one of its members.*]

[*Singing of Doxology.*]

[*Exit all*]

EPISODE VIII

Charlestown's Famous Sons

HISTORY.

[*Reads this tribute from her scroll.*]

THE EPILOGUE

I

Out of the past we've conjured to your ken
The deeds of other days and other men;
We've raised the curtain on the buried years
That saw the struggles of the pioneers;
We've called the old times back again, and shown
Our city's life ere yet the blast was blown
Which summoned with its note of stern alarm
The stalward minute-men from field and farm;
And we have shown as well how sire and son
Flung down the plowshare and took up the gun,
And swiftly answering to freedom's call
Went forth to fight, to conquer or to fall,
Where now the shaft springs upward from the sod,
An aspiration unto Freedom's God!

II

But while we laud the sounding names that still
 Inspire the patriot heart on Bunker Hill,
 Full many another name deserves as well
 The chorus of our tribute-song to swell;
 Yea, many a one who trod the peaceful path,
 Who forged no thunder-bolts of war's red wrath,
 Yet served full well his country and his kind
 With all the burning zeal of heart and mind,
 Should be remembered here and noted down
 Among the famous sons of old Charlestown.

III

For on this soil by patriot blood bedrenched
 The light of genius never has been quenched,
 The scholar here has flourished, and the sage
 Has conned the wisdom of an elder age.
 Historians here have chronicled the past,
 Here editors have held the present fast;
 Here orators have dwelt whose magic word
 The hearts of listening multitudes has stirred.
 Here singers, artists, playwrights have been bred,
 Whose names and talents nation-wide are spread;
 And here have godly men devoutly wrought
 To raise to higher things the common thought.
 Here lived the wizard who with spirit brave
 First made the lightning man's obedient slave,
 Who dared, with all a dreamer's courage rash,
 To harness to man's needs the thunder flash.
 And here lived too the poet 'round whose name
 Forever shines the aureole of fame.
 O'Reilly! — he who knew no racial ban,
 But sang his songs for liberty and man!

IV

We may not name them all — the list is long
 Of that distinguished band, that brilliant throng,
 Upon whose brows we fain would place the bays,
 And weave their names into our songs of praise.

V

But let this pageant and these words inspire
 Within your hearts the patriot desire
 To know and love the more this dear old town,
 Her honored name, her peerless, high renown;
 Let future days be worthy of the past,
 Let prejudice beyond our bounds be cast,
 Be welcome shown to men of every race,
 Who come unfeared, unfearing, to their place
 In this great family which dwells in love
 Safe-sheltered by the Starry Flag above!

— DENIS A. MCCARTHY.

EPISODE IX

Citizens of the Future

[*A Chorus of Mothers Ask Help for Their Children.*]

CHORUS OF MOTHERS

I

Oh, to Boston we've come from lands over sea,
 Mothers of nations with speech new and strange;
 As pilgrims of old, not in vain sought from thee,
 We ask that not now thy blessed spirit will change.
 Oh, see! we have brought in our faith and our trust
 That thy strong hand to all those in need will be just,
 Clasped close to our hearts these our greatest of worth,
 The weak and the frail, — the children of earth!

II

And why should we doubt thine allegiance and aid
 To the weak, who tomorrow as strong of the state
 Will pledge all their best to serve thee unafraid,
 To make thy name always honored and great?
 No refuge is thine if they perish in youth,
 Thy sons who will serve thee in justice and truth;
 Clasped close to our hearts are these greatest of worth,
 The weak and the frail, — the triumphant of earth.

III

Oh, triumphant we stand as mother and child
 Tho' beseeching thine aid, not as supplicants bowed
 But as victors to be, in homes undefiled,
 Where the babe newborn is with power endowed,
 Where the strength of the mother is not spent in vain,
 Nor the heart of a child cries out in pain.
 Oh, clasped close to our hearts, these greatest of worth,
 The weak and the frail, — the triumphant of earth!

— ISABEL KIMBALL WHITING.

*[This chorus is sung to the tune of "The Star-Spangled Banner."
 They march slowly as they sing, carrying their infants.
 They wear the costumes of their native lands.
 Dust and Flies that threaten them with disease are symbolic figures that dance
 among them.
 Health and Happiness are also symbolic figures that with their attendants,
 drive the dangers away.]*

EPISODE X

The Progress of the Pageant

If possible, each episode as it finishes should pass into the background and there form a progressive tableau. If there is not space enough for this, they pass off as each is finished. At the close, however, a slow procession to music, gives the audience a chance to review them in sequence as they pass along the "road of history" as it were. Each episode should have a definite form, or appropriate grouping to avoid just a line of march of individual figures. Every person and group should keep carefully in character until entirely out of sight.

Suggestions for Production of the Pageant

- PROLOGUE.** *Father Time* is to be robed in a long flowing gown with white hair and beard. He should carry a sickle or an hourglass. *Liberty* also wears a white robe, with a white cap, edged with red. A band of red and blue is placed diagonally across her breast. *History* wears a robe of light blue, and carries a golden scroll. *Tradition's* robe is light gray with silver bands about her waist and brow. She carries a censer, giving forth incense. This group occupies a low platform at the side of the stage. Their purpose is to interpret the pageant to the audience.
- COSTUMES.** These should be home-made, if possible, under the direction of an artistic leader. Pictures from good history books may be copied, and books on costumes of all periods may be found in the Boston Public Library. Reproductions of famous scenes and characters are published by the Perry Picture Co., Malden, Mass., and will be found very helpful. One reliable person should have general charge of all the costumes to see that all costumes are returned in good order, especially if they have been borrowed or hired. During rehearsals and performances, however, each person should be responsible for his own costume.
- PROPERTIES.** This pageant has been so arranged that properties may be brought on and taken off by the people in the episode. No "stage-hands" should ever make their appearance. Those who are to use the properties should see that they are ready before the pageant begins.
- MUSIC.** Musicians should be grouped at one side of the stage or out of sight if possible. They should never be placed between the pageant and the audience. Where it is difficult to obtain musicians, a single violin or flute, or drum, will be found effective. The singing voice is often best of all, especially when not accompanied. It must be a pleasing voice, however.
- PAGEANT MATERIAL.** It is not possible to make a pageant that can be used in many different localities. It is expected that this pageant will *serve as a guide*, and that episodes of local interest will

be substituted for Episodes VII, VIII, and IX, if desired. Any of the other episodes may be changed to meet the needs of the place in which it is given. A list of other pageants of New England may be found in the Boston Public Library. These will help the pageant director who needs different material for special episodes. In cases of serious need, direct questions may be sent with self-addressed stamped envelope to

LOTTA A. CLARK

See Title Page

HISTORICAL MATERIAL

Grades I, II, III, and IV

THE BEGINNING OF THE COLONY

More than three hundred years ago, a group of rich Puritans in England went to the king to ask permission to found a colony in America. They were interested in trading, planting, raising cattle, and fishing. They wanted to build up the Puritan Church in America so they could worship God in their own way. The king granted these Puritans what was called a charter, and the group was known as the Massachusetts Bay Company.

During the following summer (July 28, 1629) a man named Matthew Cradock, a rich London merchant who was governor of the Company, made a speech at one of the meetings. He suggested that the Massachusetts Bay Company move to America. The idea interested the people. Twelve gentlemen, most of whom were members of the Company, met in Cambridge in Old England on August 26, 1629. They signed their names to an agreement. In this agreement they promised to live on the lands which were owned by the Company, if the charter and control of the Company were transferred to Massachusetts. Soon after this John Winthrop was elected governor, and plans were made for the trip to the new world.

THE TRIP TO AMERICA

The Puritans started for America in eleven* ships. On the eighth day of April the voyage began. Governor John Winthrop sailed on the *Arbella*, named for Lady Arbella Johnson, who, with her husband Isaac Johnson and the Earl of Lincoln, was among the passengers. On the ship, too, were Sir Richard Saltonstall, William Coddington, Simon Bradstreet and others. Three of the other ships were called the *Ambrose*, the *Jewel*, and the *Talbot*. In June nearly one thousand people came to

* Winthrop's "Journal."

America on these ships, and landed on the New England coast. Some months later more ships arrived and soon nearly two thousand people were settled on the shores of Massachusetts Bay.

SETTLEMENTS

These people traveled about on the New England coast until they found a place where they thought they would be happy. They settled first at Salem, which means "peace." They then divided into little villages and founded what is now Boston, Dorchester, Charlestown, Watertown, Medford, Roxbury, and Lynn.

SHAWMUT

When William Blackstone came to America, he learned many things from the Indians. They called the place where he built his home "Shawmut," which means "living fountains." No doubt it was named because of the many springs found in the hills.

Years ago the hill on which the State House now stands was much higher. It had two other peaks. One peak rose above what is now Pemberton Square, and the third was near the present Mount Vernon Street. So the Puritans changed the name of the district and called it "Trimountain." A sentry was stationed on the highest point of Trimountain, where he could watch over the country. Then a beacon light was set up on this same peak. "This beacon was a tall mast with an arm stretching out from the top. From the end of the arm hung a kettle filled with tar. The tar was lighted to give warning to the people in time of danger. This was later called "Beacon Hill" and the name has remained through the years. We have Beacon Street and Shawmut Avenue; the name Trimountain in changed form is now found in Tremont Street. In the course of time the name of the area was changed to Boston, in honor of Boston in Old England, which was dear to the hearts of those early settlers.

HOW THE PURITANS LIVED

Life in the Massachusetts Bay Colony was not very joyful. It was really quite severe. There were few amusements.



ON BEACON HILL

From "Pilgrims and Puritans," by courtesy of Ginn and Company.

The Puritans did not celebrate Christmas, and many of the children never heard of Santa Claus or his reindeer. There was no holly or mistletoe, and they never burned the Yule log in the fireplace. The children did not sing carols beneath the windows as they used to do in Old England, or as we do now. How would you feel if you awakened on Christmas morning only to find the people at work, your father gone to his office, and your mother telling you to hurry or you would be late for school? Of course the Puritans did celebrate Thanksgiving, but we celebrate both holidays.

HOW THEY DRESSED

The children in the colonial days wore queer clothes. The little *babies* were dressed almost entirely in linen. This clothing was of very fine material. Some garments were edged with thread lace and were often embroidered by hand. Some little shirts and caps were embroidered with the family coat of arms. One was "God bless the babe." These babies wore tiny shawls pinned round the shoulders to keep them warm. They had heavier blankets and quilts in which they were wrapped when they went out of doors.

The *little girls* wore dresses which reached to their ankles, and they had "hanging sleeves" which tell you how full they were. Instead of hats they wore loose hoods. The *boys* wore dresses, too, and under their loose hoods they wore close fitting caps. Their sleeves were full and tied below the elbow with ribbons. When the boys were about seven years old, they began to wear suits. These were made with long, tight-fitting trousers and usually had a frill about the neck. Most of the clothing worn by the Puritan children was of pretty material, and the dresses and suits were very gay.

The clothes worn by the *Puritan fathers* were homemade. The material used was dark gray or black. White collars set off the dark cloaks. Their hats were tall; the children called them steeple shaped. Their loose breeches were tied at the knee and on their shoes they had large buckles. The officials in the colony often wore light-colored coats trimmed with gold lace.



DRUMMING TO CHURCH

From "Stories of Colonial Children," by permission of the Educational Publishing Corporation.

THE GAMES THEY PLAYED

Let me tell you something about the games played by the little Puritans. The instructions for many of them have never been written in books. The children taught them to each other, just as grandmother taught mother, and mother has taught you. One of the most popular was called "All birds of the air." This is the rule, —

"Here various boys stand round and soon
Does each some fancy bird assume;
And if the slave once hits his name,
He's then made free and crowns the game."

"Pitch and Hussel" and "Chuck-Farthing" are not played by the children of to-day. There are, however, many games which you will know at once. "Here we go round the mulberry bush," "Oats, peas, beans and barley grows," "When I was a shoemaker," "Ring around a rosy," "I put my right foot in" and "London Bridge is falling down" were all played by the boys and girls of three hundred years ago. Coasting was a great sport, but the children used "double runners" which are different from our flexible fliers. Here is a little poem which tells you about skating: —

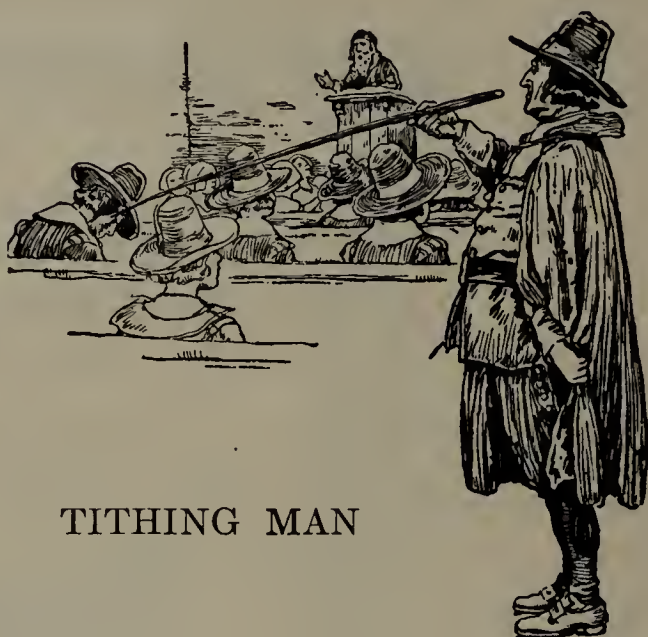
"'Tis true it looks exceeding nice
To see boys gliding on the ice,
And to behold so many feats
Performed upon the sliding skates,
But before you venture there
Wait until the ice will bear,
For want of this both young and old
Have tumbled in — got wet and cold."

You see that, even in the days of the Puritan children, there were safety rules just as you have them in school every day. Do you think they had a Safety Week too?

THEIR CHURCH

The meeting-house was the place where the Puritans gathered for prayer. They also met here to talk about plans for defending themselves against the Indians. It was in this way

that the first town meeting was held. Now, in the towns around Boston, town meeting is held every year. The first Boston meeting-house had mud walls, a thatched roof, and an earthen floor. If you go to Salem you will find a copy of one of the first churches built in New England. Roger Williams was the preacher. Some years after the Puritans landed in America a different kind of church was built. This was a square wooden building with a roof like a pyramid. On the top of this was a belfry. For a long time after coming to America the Puritans used drums instead of bells. But this belfry did have a bell in it, and the bell rope hung down to the floor in the center of the church aisle. When the people were afraid of the Indians, they sent a man up to the church belfry to see if everything was safe. The belfry was so high that the man could see for a great distance. One of these churches is still standing at Hingham. It is called the "Old Ship."



TITHING MAN

From Halleck's "History of Our Country," by special permission of American Book Company, Publishers.

In Boston three of the old churches still stand — the Old Christ Church, the Old South, and King's Chapel. These tell us a great deal about the churches of early Boston. In these churches are the big square pews. There is also a high pulpit with its sounding board overhead. The seats could be fastened back with hooks so that the people could stand up to sing the hymns. Many times the children would let the seats drop with a bang at the end of the singing. Someone has written this funny little poem: —

"And when at last the loud Amen
Fell from aloft, how quickly then
The seats came down with heavy rattle
Like musketry in fiercest battle."

On Sunday when you go to church you usually sit in the

same pew with your mother and father. The Puritan children were not allowed to do this. The men sat on one side of the church and the women and girls sat on the other. The boys had a special place for themselves. A man called the "tything-man" took care of the boys during the long service. He walked up and down near the children. If they became restless or sleepy he would rap them with a long staff which he carried.

THE COLONIAL SCHOOL DAYS

The people in Massachusetts have always been interested in educating the children. In 1636, only six years after Boston was settled, a sum equal to the colony tax for a year was given to found a college. This later was named "Harvard College." This event is important. It is the first time any group of people in New England gave its own money to found a place for education.

Not only did the parents work for the education of their children, but the colonists ordered that a school be built where there were enough families and children. In 1647 a law was passed in Massachusetts which ordered that every town of fifty families should provide a school where children could be taught to read and write. Every town of one hundred families was required to have a grammar school. This would be the same as our high school. These were public schools, but they were not always free. They were supported by the parents in many cases.

Some of the schools were in charge of women teachers and some were cared for by the men. This poem tells you about some of the first schools for little children: —

"Here are schools of divers sorts
To which our youth daily resorts.
Good women, who do very well
Bring little ones to read and spell,
Which fits them for writing, and then
Here's men to bring them to their pen,
And to instruct and make them quick
In all sorts of Arithmetic."

Nowadays we often make rhymes about the things which we are doing in school. This one is about arithmetic in the colonial times: —

NEW-ENGLAND PRIMER.



In *Adam's* fall,
We sinned all.

Heaven to find,
The *Bible* mind.

The *Cat* doth play,
And after slay.

The *Dog* will bite
A thief at night.

An *Eagle's* flight
Is out of sight.

The idle *Fool*
Is whipt at school.

NEW-ENGLAND PRIMER.



Time cuts down all,
Both great and small.

Uriah's beauteous wife
Made David seek his life.

Whales in the sea,
God's voice obey.

Xerxes the great did die,
And so must you and I.

Youth forward slips—
Death soonest nips.

Zacche-us, he
Did climb the tree,
Our Lord to see.

in the branches of an Oak tree in Bosobel wood, where he saw his enemies in full pursuit of him. This Oak tree was regarded, by the friends of the King, with much veneration, after having afforded shelter to the Royal Fugitive.

B

PAGE FROM NEW ENGLAND PRIMER

“Multiplication is vexation;
 Division is as bad.
 The rule of three perplexes me
 And fractions drive me mad.”

The Schoolmaster

The teacher of colonial days did many things besides teaching school. He rang the church bell on Sunday, read the Bible in church, and led the singing. Sometimes he read the sermon. He did all the things a sexton does to-day, and often he even swept the church. One teacher named Master Hay-stop kept school in a little house on the corner of Franklin and Washington streets. Someone tells about it in this way: — “The building was very old — one of the early colonial buildings. The walls were time stained; the door was old, and it led up to an old room on the second floor where we were taught by a teacher who was also very old. His dress was odd. He wore a tabby velvet coat, the tails of which sometimes stood straight out.”

In a book called “Colonial Children” we find these rules about the schoolmaster:—

“The Schoolmaster shall faithfully attend his school and do his best to benefit his scholars. In this he is to use his best judgment, and not to remain away from school unless necessary.”

“From the beginning of the first month until the end of the seventh, he shall begin to teach every day at seven of the clock in the morning. For the other five months he shall begin every day at eight of the clock in the morning and end at four in the afternoon.”*

One of the men who lived in the early days wrote this story about his life in school:—

“When I was three years old, I was sent to school to a mistress, where I learned to read with great dispatch; in my fifth year, I was taken away and put to a writing master. In my seventh year I could flourish a tolerable hand, and began my grammar. By the time I was fourteen, I was considerably proficient in the Latin and Greek languages, and was admitted into Harvard College.”

The Schoolroom

The schoolrooms in the early days were very simply furnished. There were no blackboards, maps, or pictures. In

* Albert Bushnell Hart. Used by permission of The Macmillan Co., Publishers.

the earliest days pencils were not used. It will seem strange to you to know that the "sum books" or, as we would say, arithmetic notebooks, were written in ink. In the country schools the copy books were made of large-sized paper carefully sewed in the shape of a book. They were ruled by hand. The children used lead plummets instead of pencils. These plummets were made of lead melted and cast into wooden molds. These were cut with a jackknife and were tied by a string to the ruler. These plummets were usually shaped like a tomahawk, and sharpened at the end. Paper was scarce in those days. The children often went to the forest and cut birch bark from the trees. They used this for their number work. Sometimes they wrote whole sets of lessons on the birch bark, and kept it for a textbook.

The Fireplace

The schools were heated by huge fireplaces. The logs were furnished by the parents of the children as part of the pay for schooling. Some children, whose parents did not send a share of wood, were made to sit in the coldest part of the room. Do you think you would like to read in a cold room on a snowy day?

The School Books

The first book to be used by the children in America wasn't really a book at all. It was an oblong piece of wood, four or five inches long and two inches wide. It was called a "hornbook." The name came from the material used in making it. On one side was placed a printed piece of paper containing the alphabet, some simple syllables, and the Lord's Prayer. There was only one page. On the other side was printed a picture of the king. Each side was covered by a piece of horn to keep the page from wearing out. Horn is something like isinglass. Some hornbooks had pictures of huge birds on the back.

The book which was used after the hornbook was the "New England Primer." It was studied by American children for nearly two hundred years. If your great-great-grandparents went to school in America, you may be sure that they owned

a New England Primer. It was a very religious book. Some people called it the "Little Bible of New England."

Then came the Latin grammar. It was an ugly book, and made the studying of Latin seem more difficult. This was followed by an English grammar. You will be interested to know that most of the pages in these books were written in rhyme. The children did not have any arithmetic books. Each teacher had a sum book and read the examples to the children. You all know the rhyme about the days in the month: "Thirty days hath September, April, June, and November," etc. That was recited as early as 1633.

INTERESTING STORIES OF COLONIAL DAYS

The Cleverest Woman

The "cleverest woman" in the Massachusetts Bay Colony lived where the Old Corner Bookstore in Boston was located for many years. She was a gentlewoman who spent a great deal of time taking care of the sick. Her name was Anne Hutchinson. She was also very religious. Every week her women friends came to meet at her home. They talked about the Sunday sermon preached by John Cotton, the minister. These women liked to hear John Cotton preach. Many men became interested in Anne Hutchinson's meetings. One of these was Sir Harry Vane. Some of the Puritans, however, did not like to hear Anne Hutchinson preach to the people. She was later sent away from the colony and some years afterward was massacred by the Indians. Anne Hutchinson might well be given credit for founding the first woman's club in the new world.

The Puritan Church Bell

There were no church bells in America when the Puritans came. On Sunday morning when it was time for meeting, a boy stood on the church steps and beat a drum. This told all of the people that it was time for church. Each family owned a drum. In those days there was great danger of being attacked by the Indians. The drums were used to call help in time of trouble, as well as to call the people to church on Sunday.

The Stray Pig

Seven years after the Massachusetts Bay Colony was founded, the people had an argument. I do not say this was the only time they ever disagreed, but they certainly disagreed this time. The argument caused a great deal of trouble and the people took sides. The whole difficulty arose over the question, "Who owned the stray pig?" Two people claimed it. One was poor Mrs. Sherman and the other was Robert Keayne, the first captain of the Ancient and Honorable Artillery Company. The decision was left with the church, and the pig was given to the captain. The Widow Sherman continued to say that it was her pig, and she took the case to the Court. It then became a most important matter. The people of the Court talked about this matter for more than a year. Some time after this the General Court was separated into two groups. One group was known as the Assistants or Magistrates of the Company, and the other as the Delegates from the Towns. These groups have remained separate until to-day and are known as the House of Representatives and the Senate. In the end it was never decided who owned the poor animal, but we always call it "Mrs. Sherman's Pig."

THE APOSTLE TO THE INDIANS

John Eliot was called the "Apostle to the Indians." He was born in England and studied at Cambridge University. In 1631 he came to Boston and was appointed as minister in Roxbury. Eliot was interested in the Indians and hoped to teach them about his religion. He worked among twenty tribes in New England. As soon as possible he learned to speak the Indian language. One of his servants, a young Indian lad, taught it to him. Then Eliot started to write the Bible in the Indian tongue. He spent many years of his life working on the new book. From early morning until late at night he wrote.

"He sat writing in the great chair when the pleasant summer breezes came in through his open casement; and also when the fire of forest logs sent up its blaze and smoke, through the broad chimney, into the wintry air."

Hawthorne describes the Indian boy reading the Bible in this way: —

“Then would the Indian boy cast his eyes over the mysterious page and read it so skillfully that it sounded like wild music. It seems as if the forest leaves were singing, and as if the roar of the distant streams were poured through the young Indian’s voice.”

It was through Eliot that the town of Natick was founded on the Charles River (1651). The first Indian church was built there (1660), and some folks called the members the “Praying Indians.” Many times Eliot saved the Indians from being killed by the white people. He taught them how to live in a more comfortable way. He understood them better than any other person of his time. His influence over those who knew him was great. He was good to the sick, and generous to those who were poor. There was a tradition among the Indians that “the country could never perish as long as Eliot was alive.”

TRAVEL

You may easily guess that, at first, the colonists had to travel in the same way as the Indians did. They walked a great deal, but whenever possible they traveled by water. The Indians taught them how to make dugouts. These were made from hollow pine logs about twenty feet long and two or three feet wide. They also traveled in canoes made like the birch-bark canoes used by the Indians today. Longfellow, the poet, has written some beautiful lines about the canoe: —

“. . . The forest’s life was in it,
All its mystery and magic,
All the lightness of the birch tree,
All the toughness of the cedar,
All the larch’s supple sinews,
And it floated on the river
Like a yellow leaf in Autumn.”

This way of traveling was liked by the Puritans. Soon (1639) there was a regular ferry between Boston and Charlestown. It cost threepence (six cents in our money) to ride across. The ferry was a large canoe.

The Indians had worn many foot-paths through the woods,

and these were used by the Puritans. However, there were small streams which flowed across the paths at different places. At such points rough bridges were sometimes built, but more often the people had to wade across. Many times the travelers had their Indian guides carry them "pickaback" over the streams. You will remember this the next time your little brother asks for a ride.

WILLIAM BLACKSTONE

For many years William Blackstone was the only white man who lived on the peninsula of Boston, or Shawmut, as the Indians called it. We do not know just where his house stood, but it was probably near the top of what is now Pinckney Street. His well, we suppose, was near Louisburg Square. Even today some of the houses on Beacon Hill have springs in the cellars. Shortly after building his house, he planted a garden and raised many pretty flowers. He planted an orchard which, we are told, was the first one in Boston.

Mr. Blackstone was about twenty-eight years old when he came to America. He was tall and thin, with a calm, thoughtful face. He was very shy, and did not marry until a long time after he left Massachusetts. Blackstone liked to read. He brought part of his library with him from Old England. He had about one hundred and eighty-six volumes, which was considered a large library in those days. The people thought he was a "bookish man." During the long winter evenings "he sat alone in his small house, far distant from any other white man, and he busied himself with his books and was content."

JOHN WINTHROP

The first governor of the Massachusetts Bay Colony on this side of the ocean was John Winthrop. We remember him as a great leader, whom the people loved. He was gentle, strong, wise, and honest. The people depended on him for many things. He helped to take care of the sick, and was generous with the poor. One time, when food was scarce, he gave the last handful of meal to a poor man. Winthrop did not know where the next food would come from. Shortly afterward, he

looked out toward the harbor and there he saw the supply ship filled with provisions for the colony.

Another time the neighbors reported to him that a certain man was stealing wood from his woodpile. Winthrop said, "I'll cure him of stealing." The governor knew it was a hard winter and felt that the man probably needed the wood to keep his family warm. When the man came, Winthrop spoke kindly to him, saying, "Friend, it is a severe winter, and I doubt you are meanly provided with wood; wherefore, I would have you supply yourself at my woodpile till this cold season be over." No wonder the Massachusetts Bay Colony loved its governor!

Winthrop lived in a two-story wooden house, on the present site of the Old South Church. A beautiful garden surrounded it, and he could look out upon the harbor and the islands which were dotted about. Of course, at first, Winthrop lived in Charlestown, but when the wells went dry Blackstone wrote to Winthrop, inviting him to come over to Shawmut. This is a copy of the letter:

"Worthy Mr. Winthrop, it grieves me to know that there hath been so much sickness in your company, for so have I learned from good Mr. Fuller, and that more especially there is dearth of good water. It is not so here, but there are good springs, and the country is pleasant to dwell in. If you will come hither with the Indian, I will show you the land. Your poor friend and servant,

William Blackstone."

This letter was carried by an Indian messenger, who guided Winthrop to Blackstone's home. Shortly afterward many of the company moved from Charlestown to Boston. It has been suggested that the new hotel at the North Station be named "The Winthrop." It was near this spot that Governor Winthrop and his party landed.

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HISTORICAL MATERIAL

Grades V, VI, and VII

THE FIRST SETTLERS ON THE SHORES OF MASSACHUSETTS BAY

In the summer of 1605, an English ship sailed into the harbor of Plymouth, England. On board were five North American Indians. The captain of the ship made a present of these savages to Sir Ferdinando Gorges, who was the commander of the fort at Plymouth.

Sir Ferdinando became so interested in the homeland of these Indians that he asked the English king for a grant of land in the New World.

Eighteen years later Sir Ferdinando's son, Robert Gorges, sailed from England to make a settlement on the land which had been given to his father by King James.

In September, 1623, young Gorges landed at what is now Weymouth, Massachusetts. There he found an abandoned block house that had been used as a trading post by an Englishman named Thomas Weston.

Gorges and his companions made this crude home their dwelling and lived there until the spring of 1624. Then he and most of his comrades returned to England. Three young men remained at Weymouth. They were William Morrell, a minister; Samuel Maverick, a young man of wealth; and William Blackstone, a young minister and a graduate of Cambridge University. One year later William Morrell returned to England. Then Samuel Maverick moved to Winnisimmet or Chelsea and later to Noddle's Island or East Boston, and William Blackstone took up his abode across the bay in Shawmut, opposite the mouth of the Charles River. William Blackstone built his house overlooking what is now the northwest corner of the Boston Common, near the union of Spruce and Beacon streets. Here he lived quietly for the next five

years, trading with the Indians, cultivating his garden, and watching the growth of some apple trees which he had brought from England.

SUGGESTIONS

1. Collect pictures of Boston Common.
2. Visit it, if that is possible.
3. Make a list of historical happenings that make Boston Common dear to the hearts of the people of Massachusetts.
4. Consider what it means to the people to preserve a park like this in the midst of a large, busy city where land is so expensive.

THE PURITANS SETTLE BOSTON AND OTHER TOWNS ALONG THE BAY

About the time that Robert Gorges landed at Weymouth, John White, the minister of a church in Dorchester, England, organized a company of merchants which made a fishing settlement at Cape Ann, Massachusetts. It was not successful and most of the settlers went home. The rest, led by Roger Conant, moved to Naumkeag, or Salem. They were there only a short time when some got discouraged and went to Virginia. So few people were left, that a man named John Woodbury, went back to England to get more settlers. John White also labored to increase the Salem colony.

John White and his congregation belonged to that large body of Englishmen who did not like all the services of the Church of England. They did not want to leave the English church and start a church of their own. Instead they wished to "purify" it or rid it of the ceremonies which they disliked. For this reason, they were called "Puritans."

At this time there were many wealthy Puritan gentlemen who had much influence in the affairs of England. Mr. White saw that these Puritans would soon have little influence either in the English Church or in the English government.

King Charles and his bishops were introducing into the church more and more of the disliked ceremonies. Then, too, the King and his friends were making very harsh laws, and taxing the people heavily. John White and his associates thought that a strong, secure Puritan retreat should be estab-

lished in the New World, in case of a Puritan disaster in the Old World.

The success of the Pilgrim Fathers at Plymouth, encouraged them to hope for even greater success in a colony founded by Puritans of wealth and wide social influence.

White is the author of pamphlets, in which Puritans were urged to leave England and to establish a Puritan Commonwealth in New England.

On the 19th of March, 1628, a tract of land was granted by the Council for New England to an association of six gentlemen, one of whom was John Endicott. This grant extended from three miles north of the Merrimac River to three miles south of the Charles River and as far west as the Pacific Ocean. In those days the Pacific Coast was supposed to be not far west of the Hudson River.

The grantees took the name of "The New England Company." The membership soon increased.

A few days after the grant was obtained, a meeting was held at which Matthew Cradock was chosen governor and Thomas Goffe, deputy-governor, of the Massachusetts Company. Both of these men were rich London merchants whose influence with other men of wealth made them of great importance to the Company.

John Endicott was asked to go and reside in New England and act as governor of the colony. In June, 1628, Mr. Endicott, his wife, children, and about fifty settlers sailed for Naumkeag, where they arrived after a voyage of two months and a few days. They did not get along well at first with Roger Conant and the "old planters," but soon an amicable settlement of their difficulties resulted in the renaming of Naumkeag, "Salem," the Hebrew word for "peaceful."

The New England Company in England received a favorable account of the Salem colony from John Endicott; so in February, 1629, preparations were begun for another and a larger migration.

THE GRANTING OF THE CHARTER

On March 4, 1629, the Massachusetts Company received a royal charter confirming the grant from the Council for New England. This charter was a written parchment. It created

a corporation, under the legal title of the "Governor and Company of the Massachusetts Bay in New England."

The affairs of the Massachusetts Bay Company were to be managed by a governor, a deputy-governor, and a council of eighteen assistants. These officers were to be elected annually by the members of the Company. They were permitted to make whatever laws they liked for the settlers whom they sent to the New World, provided that such laws did not oppose the laws of England.

The charter did not say where the Company was to hold its meetings. It did not say that the officers of the Company must live in England.

By July, 1629, Mr. Cradock advised the entire Company to leave England and sail for the New World. Other members of the Company thought it a good plan. By this time they had little hope that they could "purify" the English Church. Then, too, they felt that a colony settled by the members of the Company would surely be a success.

At the July meeting, Governor Cradock urged the General Court of the Company to give "private and serious" consideration to his proposal. The next meeting of the General Court was held on August 28, 1629.

Two days before this meeting, twelve Puritan gentlemen met at Cambridge University, England, and signed an agreement to lead a migration to New England not later than March, 1630, provided that they could take the charter with them. They were resolved to transfer the whole government and run it themselves so that the King and his bishops could not interfere with Massachusetts as they had with Virginia.

At the next meeting of the Company held on October 20, 1629, John Winthrop, one of the signers of the "Cambridge Agreement," was unanimously chosen the governor of the Massachusetts Bay Company. The twelve men who had signed the "Cambridge Agreement" were well educated and influential. Some of them were wealthy.

As we follow them to the New World we will see that their leader, John Winthrop, was well fitted to be the leader of the group of men who hoped to spread Puritan ideals in a New World.

THE DEPARTURE FROM OLD ENGLAND

There were five busy months of preparation for their departure from Old England. Colonists had to be procured, money raised, ships chartered, and provisions gathered. Governor Winthrop planned thoroughly and worked faithfully. His wife and family were at Groton, which was about a two days' journey from London, but so busy was he that he saw them only three times in those five months. It was decided that three of his sons, Henry, Stephen, and Adam should accompany him to America. His wife Margaret and oldest son John were to come with his other children, later, after the house was sold.

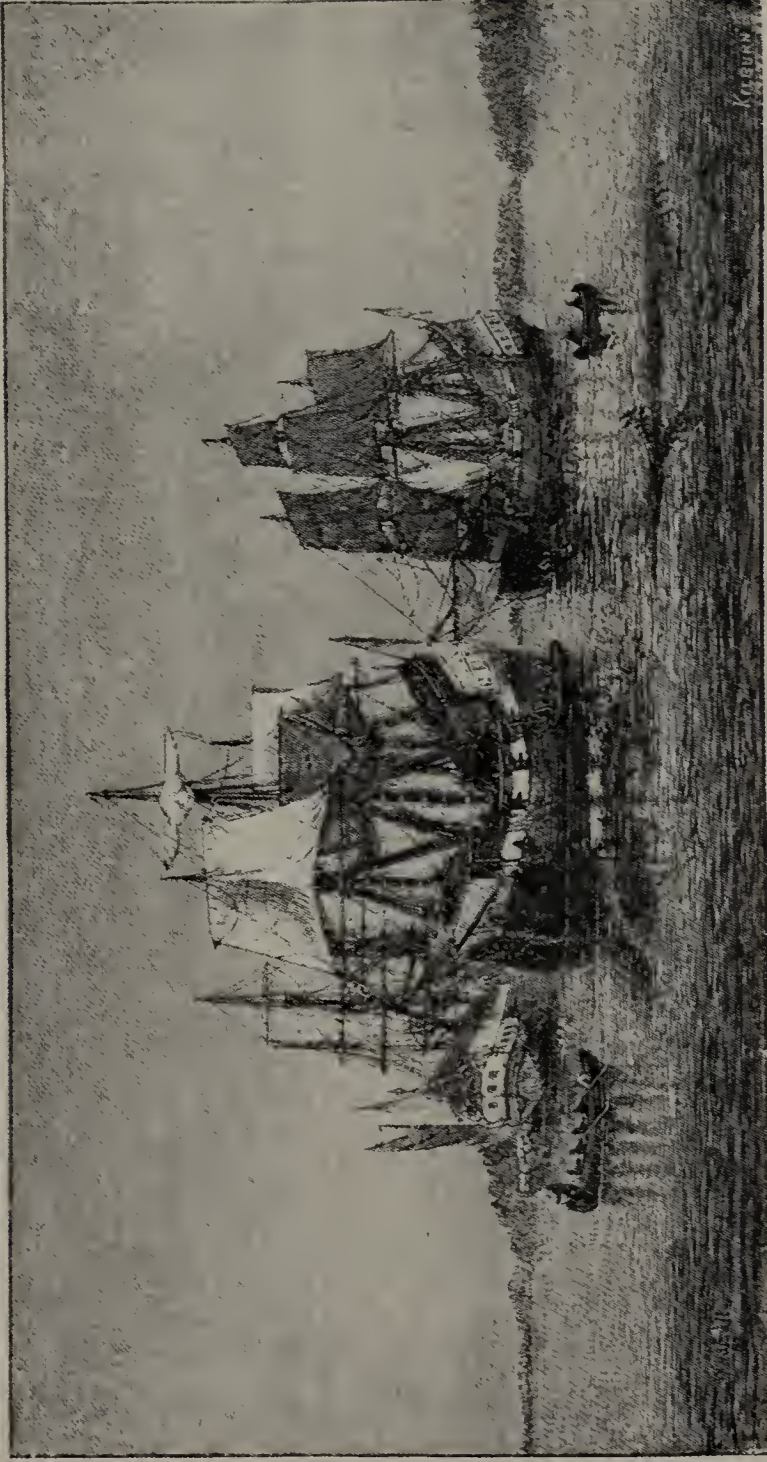
The members of the Company planned to sail early in the spring in order to get settled during the summer and before the bleak New England winter set in. They hoped thus to avoid hardships similar to those endured by the Pilgrims who had landed at Plymouth late in the autumn of 1620.

In March, 1630, eleven* ships were ready to set sail from Cowes near the Isle of Wight. On board was a company of about eight hundred people. They were divided into four classes. First, there were those who had paid their passage to America. These people were to be given a certain number of acres of land in the New World. In the second class, were those people who did not have enough money to pay the full price of their passage. They agreed to do enough work after landing in America to make up for the money that they owed the Company. The third class was made up of hired servants or workmen. Skilled workers in the different trades made up the fourth class. They hoped to find plenty to do in the new colony.

Governor Winthrop's vessel was called the *Arbella* in compliment to Lady Arbella Johnson, who was one of its passengers. Others of the *Arbella's* passengers were Sir Richard Saltonstall, William Coddington, Thomas Dudley — deputy-governor, Simon Bradstreet and his wife Anne (Dudley's daughter), a remarkable poetess, and Reverend George Phillips.

These names have been perpetuated and we find them in our

* Winthrop's "Journal."



WINTHROP'S FLEET

By courtesy of Ginn and Company, Publishers of "Pilgrims and Puritans."

present day list of Boston's citizens. Among these ships was the *Mayflower*, that brave little ship which ten years earlier had brought the Pilgrims to Plymouth. The passengers took their precious charter aboard the *Arbella* at Southampton on March 22, 1630, but unfriendly winds and severe storms kept their ship and three others of the company at anchor until the eighth of April. Then the *Arbella* shot off three guns as a farewell and they sailed out into the broad ocean.

For nine long, dreary weeks they were tossed by waves and buffeted by winds. During the voyage, John Winthrop began the writing of his "Journal." It is from this work, that we have learned most of what we know about the early days of the Massachusetts Bay Colony.

Whenever the passengers became frightened or discouraged, Governor Winthrop reminded them of the mercy and goodness of God and led them in prayer. They had plenty of games and fun on board and, when they stopped off Nova Scotia to catch codfish, Governor Winthrop caught one four feet long.

ARRIVAL IN NEW ENGLAND

On Saturday morning, June 12, the *Arbella* passed through the channel between Baker and Misery Islands, and anchored off what is now Beverly. While most of the people went on shore to feast on the delicious wild strawberries, Governor Winthrop, Lady Arbella, and the officers of the Company were rowed up to Salem where Governor Endicott treated them to venison pie.

At Salem they found about forty or fifty dwellings. No streets could be seen but paths led from house to house. The June beauty of New England could not hide the distress among the settlers already living at Salem. Their planting and building had been interrupted by sickness, and now they had scarcely enough bread and corn left for a fortnight. Governor Winthrop immediately dispatched one of the ships back to England for more supplies.

Shortly after the landing at Salem, Lady Arbella Johnson died. On the day after Lady Arbella's burial, the *Talbot*, another of the eleven ships, arrived. On this ship was Governor Winthrop's son Henry, who had accidentally been left be-

hind when the *Arbella* sailed from the Isle of Wight. The day after the *Talbot's* arrival at Salem, Henry Winthrop was drowned while trying to swim across what is now the North River to visit some Indian wigwams.

On the sixth day of July the ship *Success* came into Salem Harbor. Although the colonists were filled with grief because of the deaths of Lady Arbella and Henry Winthrop, they held a service of Thanksgiving to God who had brought all their ships safely to the New World.

EXPLORATION AND SETTLEMENT

John Winthrop did not wish to remain in Salem; so he and the men, called elders, set off to search for a spot where they could make a new town.

They went several miles up the Charles River, stayed one night with Samuel Maverick at Winnisimmet, and returned to Salem by water after an absence of about three days. It is probable that they paid a visit to Thomas Walford, the first known English inhabitant of Charlestown, then called by its Indian name "Mishawum." In 1629, when John Endicott sent men from Salem across the country to take possession of Mishawum, they had found "one English palisadoed and thatched house" which was occupied by an Englishman named Thomas Walford. It is thought that Thomas Walford was one of the blacksmiths who came to Weymouth with Robert Gorges.

When Winthrop's party returned to Salem, many of his followers decided to move to Charlestown. Others preferred to remain in Salem.

On July 12th, just one month after the arrival of the *Arbella*, the fleet of ships sailed out of Salem Harbor with those on board who wished to go to Charlestown. When they reached Charlestown they found five or six small log houses and the frame for a much larger house. These had been built the year before by men from the Salem colony. The large house was taken over by the Governor and some of his friends.

While on the shore in Charlestown they looked out over the water toward the nearest land, and saw three hills which were

standing close to each other. Thomas Graves, an English engineer sent in 1629 to lay out a town at Charlestown, had named these hills and their setting "Trimountain" but the Indians called the region "Shawmut." There was only one white man living in Shawmut, the lonely William Blackstone.

A ship named the *Mary and John* had sailed from Plymouth, England, on March 20, 1630, with the blessing of John White. It had a fairly easy passage and arrived in the Bay before the *Arbella* reached Salem. By the time John Winthrop and his followers had arrived at Charlestown, the passengers of the *Mary and John* had settled on the Charles River, where the Perkins Institution and Massachusetts School for the Blind now stands. They soon learned that a noted Indian resort called "Matapan" offered good grazing land for their cattle. So they moved to Matapan, since called Dorchester Neck and afterwards South Boston.

No sooner were Winthrop and his associates settled in Charlestown than a great sickness broke out among them. On the voyage over many had been ill with scurvy. Others became sick because of lack of pure water. The graves on the hillside grew faster than did the dwellings. All the colonists along the Bay of Massachusetts were asked to unite with the Charlestown settlers in a day of fasting and prayer.

Then came a sultry August day. The wind was blowing from the south and whoever had work to do longed for some cool shade. A little line of huts and booths upon the north side of the Charles River felt the full force of the hot sun and the warm breeze. There were sick men and women and children in the tents who breathed with difficulty. They had few comforts or conveniences. Even the water which was brought to quench their thirst was warm and brackish. John Winthrop, a grave man a little over forty years of age, but looking old and careworn, was seen moving along the paths which led to the crude dwellings. When he returned to the Great House, he found his dear friend, Isaac Johnson, sitting in the doorway. The poor man looked wearied and discouraged. While he and Johnson were talking, an Indian appeared and handed Governor Winthrop a folded paper. He read it, followed the Indian down the path and entered a canoe which had been

drawn up on the beach. They passed around a point, landed on a pebbly beach, and followed another path which led up a hill. There, Governor Winthrop saw an orchard of young apple trees and a rude cottage of hewn wood. A man sat in the doorway reading. He was younger than Governor Winthrop and was tall and thin. After he greeted the Governor, they both sat on a rude bench in the shade of the house. This young man was William Blackstone. He showed Governor Winthrop the springs of fine water at Shawmut and agreed to sell a portion of his land to the Governor. Blackstone reserved the west side of what is now Beacon Hill for himself until 1634, when he sold the present Boston Common to the town and moved to Rhode Island where he died in 1675.

The Governor went back to Charlestown and told of William Blackstone's offer. Not all the people were willing to move. Some had already staked out their farms in Charlestown; so they resolved to remain there. The greater number, however, were anxious to move across the river.

One of these was Isaac Johnson, who chose for his farm the square of land now enclosed by Tremont, Court, Washington and School streets.

On the seventh of September, 1630, it was decided that Trimountain should be called Boston after old Boston in Lincolnshire, England. Lady Arbella Johnson and most of the members of the Massachusetts Bay Colony had come from Boston, England. Then, too, their beloved preacher John Cotton was still the rector of St. Botolph's Church in that old town.

Isaac Johnson died before taking up his land in the new town. He was the first to be laid in the old burying ground at King's Chapel.

Before cold weather came most of the Charlestown colony had established themselves in Boston. An entry in John Winthrop's "Journal" says:

"By February, 1631, the Plantations along the Bay were some eight or more, Boston, Watertown, Roxbury, Saugus, Salem, Newton (Cambridge), Charlestown and Dorchester."

Governor Winthrop's wife Margaret and his son John

Junior joined him in November, 1631. The ship in which they sailed came to anchor off Nantasket, and when Mistress Winthrop stepped ashore she was honored by volleys from all the firearms in the town. During the three days that followed, every person from the highest to the lowest in town brought some gift of food to the Governor's house. Even Governor Bradford came up from Plymouth in honor of the joyful occasion.

About two months before the arrival of Mistress Winthrop, a Boston ship had sailed upon a trading voyage to Long Island and to New York. Knowing that the members of the Massachusetts Bay Colony wanted to establish a fishing and a trading colony as well as a Puritan Commonwealth, Governor Winthrop had a square-rigged vessel built on the Mystic before Boston was one year old. She was named, *Blessing of the Bay*. The date of the launching was July 4, 1631.

WINTHROP IN THE NEW COLONY

John Winthrop continued to serve as governor of Massachusetts until 1634. Winthrop's friend, John Cotton, preached a sermon in which he said that the governor should serve for life.

The voters of Massachusetts showed their disapproval of Mr. Cotton's sentiment by electing Thomas Dudley, governor, at the next election, with Winthrop, a member of his Council.

Governor Winthrop rendered an account of his pecuniary relations to the Colony, entertained the new governor "handsomely in his own house," and retired from office.

By this time (1634) the Massachusetts Company had prospered so that there were four thousand Englishmen in the colony. More than twenty villages had been founded on or near the shores of the Bay. The building of permanent houses, roads, and bridges had begun and was increasing rapidly. Lumber, furs, and salted fish were being sent to England in exchange for manufactured articles. Four thousand goats and fifteen hundred head of cattle grazed in the pastures. Many swine rooted in the clearings and helped make the land ready for the ploughman.

Three years later John Winthrop was again chosen chief magistrate. During twelve of the nineteen years of his life in Boston, he served as Governor of the Massachusetts Bay Colony.

He died on March 26, 1649, in his house which stood on the eastern side of what is now Washington Street, very nearly opposite School Street. At the time of his death there were thirty-four towns in Massachusetts. Boston had become the thriving and prosperous capital of a colony which contained more than fifteen thousand people.

Governor Winthrop was mourned as a man of spotless character and the leading citizen of the colony. He was interred in the northern side of what is now known as King's Chapel Burying Ground. His own diary is a record of his failings and a proof of his sincerity. The following resolutions were made and written in his diary at the time when he was left a fortune and feared that he might be tempted to a life of ease and leisure:

1. I do resolve to give myself, my life, my wit, my health, my wealth to the service of my God and Saviour, who by giving himself for me and to me, deserves whatsoever I am or can be, to be at His Commandments and for His glory.
2. I will live where He appoints me.
3. I will faithfully endeavor to discharge that calling which He shall appoint me unto.
4. I will carefully avoid vain and needless expenses that I may be the more liberal to good uses.
5. My property and bounty must go forth abroad, yet I must ever be careful that it begin at home.
6. I will so dispose of my family affairs as my morning prayers and evening exercises be not omitted.
7. I will have special care of the good education of my children.
8. I will banish the profaner from my family.
9. I will diligently observe the Lord's Sabbath both for the avoiding and preventing worldly business, and also for

the religious spending of such times as are free from public exercises, viz., the morning, noon and evening.

10. I will endeavor to have the morning free for private prayer, meditation and reading.
11. I will flee idleness.
12. I will often pray and confer privately with my wife.

SUGGESTIONS

1. Consider the qualities of a good leader.

Give examples —

- a. Of a leader's power to plan well.
- b. Of a leader's willingness to make sacrifices.
- c. Of a leader's need to set example for others.
- d. Of a leader's power to inspire people to action.

2. From his resolutions, determine the qualities that made John Winthrop a good and successful leader.

EARLY DAYS IN BOSTON

The new village of Boston was built in a rocky place where there were many hollows and swamps. It was almost an island, because the neck of land which led from it to the main shore was so narrow that the tide often washed completely over it.

All the dwellings, except possibly the Great House occupied by Governor Winthrop, were made of wood and the roofs thatched with dried marsh grass or with bulrushes. They soon learned to split shingles out of cedar blocks. The governor and chief men of the village set aside a certain portion of the salt marsh where anyone could reap enough to thatch his dwelling, but no more. The first chimneys were made of wood covered with clay. These chimneys were most unsafe. During the first winter there was a fire nearly every week. Fire wardens were appointed to visit every kitchen and look up into the chimneys to see if the plastering of clay had been burned away; so as soon as the settlers could find clay and make bricks, they made brick chimneys.

A law was made obliging every man who owned a thatched

house to keep a ladder standing nearby, so that it might be easy to get at the thatched roof if the flames fastened upon it.

Many of the settlers brought over glass for the windows. Governor Winthrop thought that the dampness inside the houses caused the sickness at Charlestown; for this reason many of the houses had floors of wood instead of bare ground which had been beaten hard. Some of the doors, too, had iron hinges instead of leather hinges like those seen in Salem. Most of the settlers had brought furniture from their old homes in England. Others, of course, had furniture made here of pine, oak, and ash. There were pewter and copper ware, wooden plates called trenchers, and bowls hewn from maple knots.

The walls of the better houses were plastered inside with plaster made from sea-shells.

There were no stores for one hundred and fifty years.

SUGGESTIONS

1. Let us try to reproduce a home of an early settler.
Draw it. Construct it with materials at hand.

Examples —

The Paul Revere House in Boston.
The Fairbanks House at Dedham.
The House of Seven Gables at Salem.
The Balch House at Beverly.

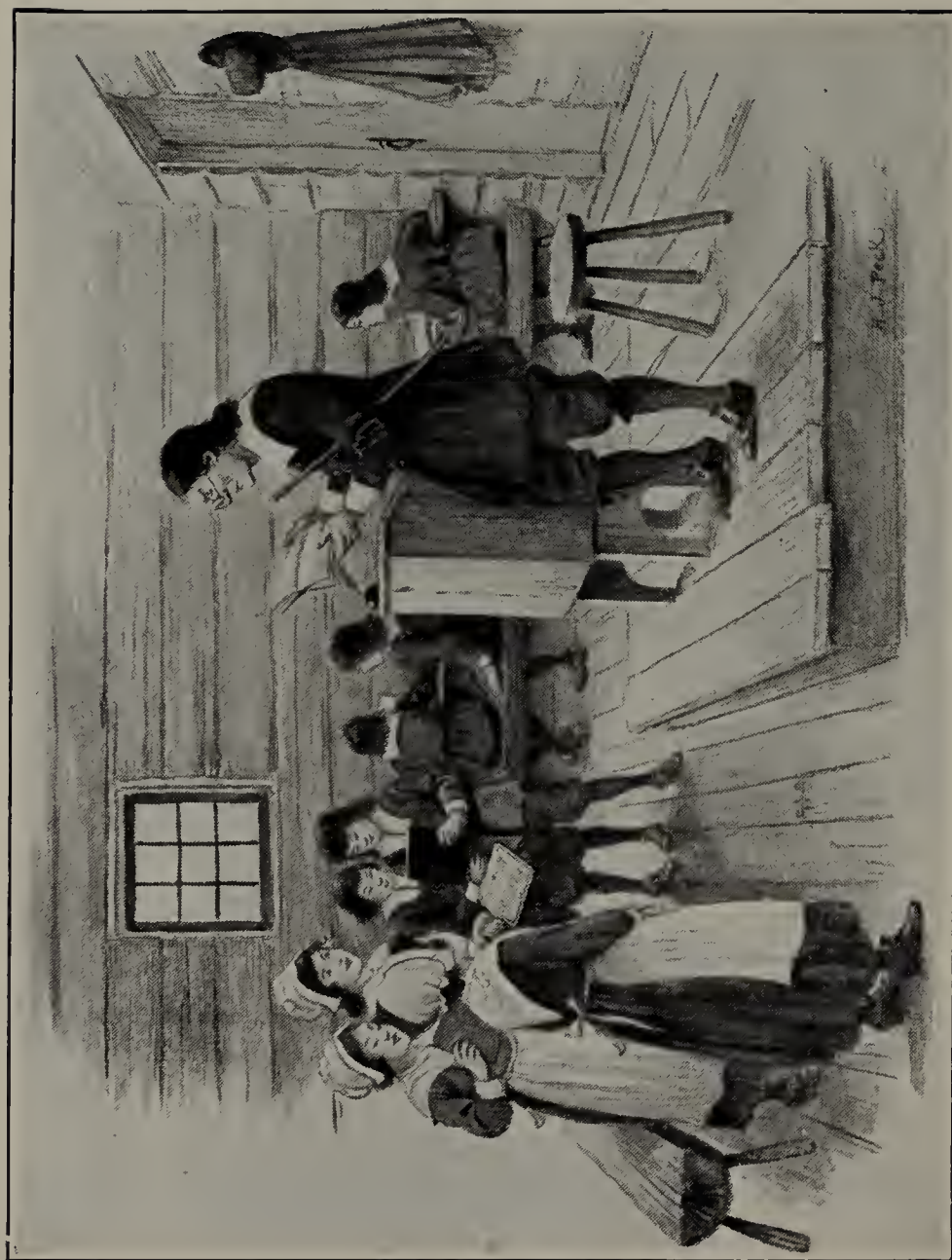
2. Indicate the ingenuity and self-reliance of these early homemakers of America.

PURITAN DRESS

The common man wore a band or flat collar with cord and tassels, coat and breeches of leather, and a leather girdle around his waist. Leather boots protected his feet from dust and mud.

The boys dressed exactly like their fathers.

The Massachusetts Bay Colony furnished every common man or servant who came from England to settle here with a complete outfit. "This consisted of —



COLONIAL PRIVATE SCHOOL

From Halleck's "History of Our Country," by special permission of the American Book Company, Publishers.

four pairs of shoes
 four pairs of stockings
 four shirts
 two suits of doublet
 hose of leather lined with oiled skin
 a woolen suit lined with leather
 four bands (collars)
 two handkerchiefs
 one green cotton waistcoat
 two pairs of gloves
 one black felt hat with leather band inside
 one woolen cap and two red knit caps
 one mandilion, or cloak, lined with cotton
 one extra pair of breeches."

Women and girls of the upper class wore fine silks, satins, and broadcloths. Their boots were of soft leather.

Women and girls of the middle class wore dark homespun dresses that fitted closely and nearly touched the ground. When they went out, they put on white linen collars and hoods or caps which left only a small part of the face showing.

On Sundays they wore linsey woolsey — a material made of linen and of wool.

SUGGESTIONS

1. Consider condition of surroundings and decide as to the suitability of the colonists' clothing.

2. Let us set up a doll shop of Massachusetts Bay Colonial dolls. Vary the sizes and provide for the various classes of people. Place on display.

EDUCATION

Education was very dear to the hearts of the founders of the Massachusetts Bay Colony. Five years after the settlement of Boston, a school was set up for boys.

Old Boston records show that at a town meeting held in April, 1635, it was voted that "Philemon Pormort shall be entreated to become schoolmaster for the teaching and nurturing children with us." This was the beginning of the Boston Public Latin School, the oldest educational institution established by the English settlers in New England.

The first lesson which Master Pormort gave the children, who could read and write fairly well, was from the Latin gram-

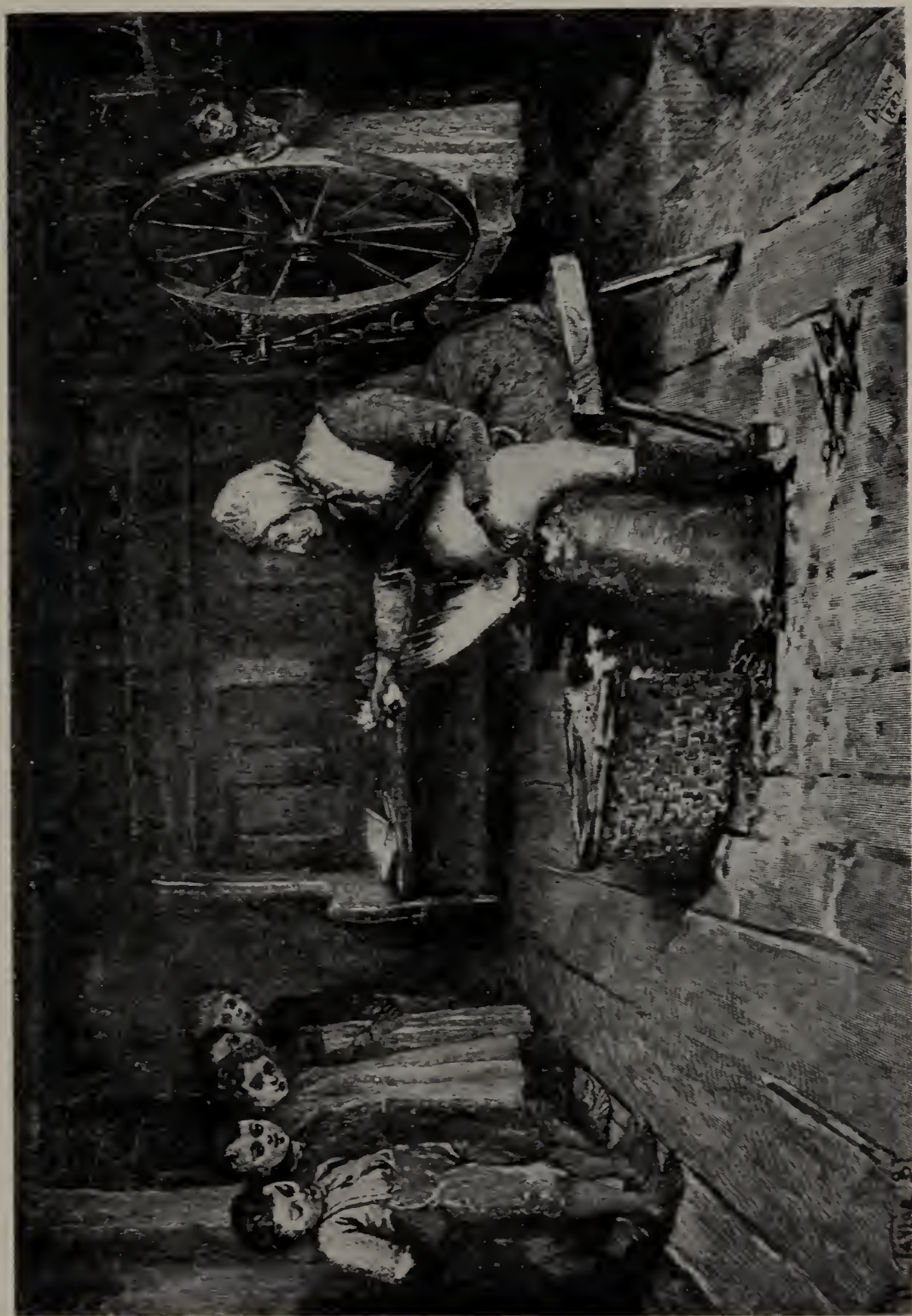
mar. The schoolroom was not much like the schoolrooms of today,—bare walls, rough desks and benches, no pictures or maps, and very few books. A large fireplace at one end of the room kept those boys near it too hot, while those at the other side were very cold. The writing was done with pens called quills. They were made from goose feathers. The ink was often made by mixing tea with a solution of iron.

School began at seven o'clock in the morning. The master opened by reading several pages of the Bible. Boys studied and recited until eleven o'clock. Then there was a prayer followed by the noon recess. On all days, except Mondays, the boys went home to dinner at ten o'clock, but Mondays they stayed until twelve. On that day they were asked questions about the sermons they had heard in church the previous day. After dinner they returned to school at one o'clock and remained until five.

Punishments for misdemeanors were extremely severe. Whispering was a great offense deserving severe penalty. Sometimes whispering sticks were used. These were stout bits of wood from the oak tree. One was put into a child's mouth, as a bit is thrust into the mouth of a horse, then strings attached to the two ends were tied securely back of the neck. Thus the culprit's jaws were stretched wide open for an hour at a time.

At other times corporal punishment with a flapper was inflicted. The flapper was a piece of stout deer hide or thick leather, four or five inches wide and eight or ten inches long. There was a hole in the centre. On one end of this leather was a stout handle. A boy who disobeyed the rules of the school was forced to lie over one of the benches, part of his clothing having been removed. The flapper was laid on so vigorously that the culprit's flesh "welled up" to fill the hole in the leather part of the flapper. When the punishment was over the victim was actually covered with welts.

Corporal punishment with birch rods cut by the children themselves was common. These were often broken over the backs of the children for such an offense as whispering to borrow a pen. In that day fear was the governing motive in keeping children at their tasks both in school and at home.



DAME SCHOOL

By courtesy of the Educational Publishing Corporation.

The first dame school was opened by Mistress Somerby, a widow from Yarmouth, England. All dame schools, which admitted girls and small boys, were taught by women. The boys were taught to read, spell, write, and do sums, while the girls learned to read and write a little but spent most of the time learning to cook, sew, spin, and weave. Their hours were from eight to eleven. The older girls did not attend in the afternoon but spent that time at home knitting stockings for their fathers and brothers, and spinning and weaving flax and wool to make cloth for new clothing. They were never allowed to remain idle.

In 1636 the General Court voted that four hundred pounds be set aside for founding an institution of higher learning. The next year it directed that this school should be at Newtowne. A committee was appointed to carry the order into effect. John Winthrop was the chairman of this committee. The purpose of this school was expressed as follows: "that the light of learning might not go out nor the study of God's word perish."

Shortly after this committee was appointed, Rev. John Harvard died, leaving his library and half his estate "to the Public School at Newtowne." The school took the name of its benefactor. This was the origin of Harvard College. It was opened in the fall of 1638, and the first class was graduated in 1642. The name Newtowne was changed to Cambridge.

In 1645, the town of Boston ordered "that fifty pounds should be allowed yearly to a schoolmaster and a house for him to live in and thirty pounds to an usher." They were to teach reading, writing, and ciphering. Indian children were to be taught *gratis*. This order was confirmed by the General Court.

In 1647, the General Court decreed that in every township having fifty families or more there must be maintained by public taxes a school for instruction in reading and writing. Every town having a hundred families or more must maintain a grammar school, the master of which must be able to instruct youths for admission to the University. This law establishing public schools is believed to be the first legislative enactment of the kind in New England. It originated be-

cause the Puritan fathers realized that knowledge was of great importance to all men. They believed that "ignorance was the stronghold of Satan" and that they were in duty bound to do everything in their power to counteract ignorance.

Massachusetts has nothing wiser or nobler to boast of than this law of 1647, — that memorable provision for education which furnished an example to the whole world.

SUGGESTIONS

1. Make comparative tables of the school days of Massachusetts boys and girls in colonial times and in 1930. Indicate both hours and studies. Comment on the duties; the severity of the early training; its probable results. Indicate the growing opportunity for Massachusetts boys and girls of the present day.

2. Make a comparative list of penalties for boys in the colonial schools — in the modern school. Comment on what you think were and are the results. Compare the character of a colonial gentleman and our ideal of a modern gentleman.

THE STRUGGLE FOR FOOD

Food is necessary for life and success. For the first five years the Massachusetts Bay colonists were not free from fear of famine during the winter months. The store of food brought from England grew smaller and smaller until in the early part of September very little of their provisions was left. There were three reasons for this shortage of food. The colonists had reached the New World too late to do any planting; so they had nothing to harvest. Some of the food brought from Old England had spoiled. Then, many of the settlers had bartered provisions with the Indians in exchange for beaver skins to offer for sale in England.

Governor Winthrop forbade any person to carry food out of the colony. He hired Captain Pierce of the ship *Lion* to hasten to the nearest town in England and bring back as much food as his ship could carry.

Before the end of October, 1631, food was so scarce in Boston that the poorer people had nothing save acorns, clams and mussels to eat. During the summer the sea seemed actually filled with fish. During the autumn every boat that could be found was sent out fishing, but all the fishermen together

could bring in less than fifty pounds of fish a day. This was a very small amount to be distributed among so many hungry people. The fowls of the forest were hard "to come by," wrote one colonist. They were wilder than in England, and harder to shoot. Most of the corn was bought from the Indians. Roger Clap swapped his puppy dog with an Indian for a peck of corn. A fat pig brought five pounds and a goat three pounds. Meal boiled in salt and water became the diet even of the most well-to-do families.

Then a pinnace, a small boat propelled by oars and sails, manned with five of the strongest men of the colony was sent along the coast to trade with the Narragansett Indians. The men took with them every trinket that could be collected in the colony and returned five days later with one hundred bushels of Indian corn. It was equally divided among all, but it lasted only three days.

About the first of January, Governor Winthrop appointed a day of prayer. On this day every man, woman, and child in the Bay Colony spent his or her time in praying to the Lord to save them from starvation.

They no longer hoped for the coming of the *Lion* which they felt sure had been destroyed by tempest on the high seas. Imagine their joy when on the fifth of February the *Lion* arrived, laden with wheat, peas, oatmeal, pickled beef and pork! The entire cargo was paid for by the authorities and divided among all the people.

Think of the bounty of the government in thus paying the people's bill for food! Why do you suppose this was done?

Then a day of Thanksgiving was proclaimed. After eating a hearty breakfast, the people assembled for prayer and thanksgiving to the God who had relieved them of the fear of dying from starvation. The *Lion* had not enough food to satisfy their wants until the next year's crops could be gathered, but other ships soon came to Boston with more provisions.

The harvest of 1631 was fairly bountiful but so many new settlers arrived during the autumn that the colony was again cramped for food.

The summer of the third year was cold and wet; so the

crop of corn failed almost entirely. Again the people were forced to seek food from the sea or to dig for clams.

The winters of 1631 and 1632 were so cold that the Charles River was frozen from shore to shore. Snow fell nearly every day until the drifts were so high that no one could move about except in the center of the towns.

Another famine was staring these early settlers in the face. In the latter part of the winter of 1632, they sought help from Virginia and succeeded in obtaining a shipload of Indian corn.

New Kinds of Food

The Massachusetts settlers learned to eat many new kinds of food, though the bulk of their diet was Indian corn made into johnny-cake or Indian pudding, beef, pork, and sea food. Potatoes were not introduced for fifty years and, of course, it was some time before the first apple trees bore fruit.

From their Indian neighbors the Puritan mothers learned how to prepare many new dishes. *Massaump* was corn beaten into small pieces and boiled until it was soft. Then it was eaten hot or cold with milk or butter.

Nookick was made by parching Indian corn in hot ashes and then beating it to a powder.

Yokhegg was a pudding made by boiling corn meal in a mixture of milk and chocolate sweetened to one's taste.

Whitpot was made of oatmeal, milk, sugar, and spice.

A bread made of pumpkins boiled soft and mixed with the meal from the Indian corn was another new kind of food.

They ate eels roasted, fried, or boiled. Sometimes these were stuffed with nutmegs and cloves.

SUGGESTIONS

1. Imagine yourself the housekeeper of a Puritan household. Make a week's menu for breakfast, dinner, and supper.

2. Copy seven menus for breakfast, for dinner, and for supper from one of our modern cook books.

Compare these two menus item by item.

What, if any, modern dishes do you find in the Puritan menus as you have planned them?

CHURCH BUILDINGS AND SERVICES

The first church of Boston was built in 1632. It was a one-story building with a small thatched roof and stood on State Street, which was then the center of the town. There were four glass windows on each side of the church. A pulpit stood at the end farthest from the door. Near the pulpit were eight pews. The magistrates, elders, and the deacons sat near the pulpit. The other men sat on one side of the church and the women and girls on the other. The boys sat in one corner where the tithing-man could keep them in order. Back of the pews were more ordinary benches without backs for the common people.

There was no means of heating the building, therefore many of the people took foot stoves with them to services. The foot stove was a square box made of iron, pierced with many tiny holes. It had a handle by which it could be carried. It was filled with live coals. Only the richest of the church members had this means of keeping warm. The poorer people who had no foot stoves were so cold that they often sat in fear of causing "unseemly disturbance" by the chattering of their teeth.

In 1640, the first church building was replaced by a larger edifice. The house erected in 1640 was of wood and stood in what is now Washington Street, a little to the south of, and opposite to the head of State Street. It was destroyed by fire in October, 1711.

There was but one meeting-house in Boston until the year 1650. Then one was erected at the North End at the head of what was later called North Square. Samuel Mather was its first minister. The first sermon was preached in it on the fifth of June, 1650. To distinguish it from the First Church, it was called the North Church and in time the Old North Church. It was burned "to ashes" in 1676 and rebuilt the following year.

The next church was built in 1670 by people who were out of sympathy with the preaching at the First Church. This new church was the Old South Church at the head of Milk Street. The ground on which it stood was part of an original grant to Governor Winthrop.

These three churches show the extent of Boston during the first fifty years of its settlement, because the growth of a section was accompanied by an increase in the size and number of its churches.

The Puritans called their churches "meeting-houses" and they were used for town meetings and other civic purposes. They were more like the "community churches" than any other churches of today. By "church" the Puritans meant the communicants.

Although these early meeting-houses were rough and bare, there were silversmiths in Boston like John Hill and Robert Sanderson who made beautiful chalices and other silver vessels for the communion service. You may see some of these at the Boston Museum of Fine Arts.

Sunday was the worst day in the week for the boys and girls. Dressed up in their best clothes they were expected to keep spotlessly clean all day. They were not to run or jump, but must walk slowly and quietly. The whole family arrived at the church or the meeting-house before nine o'clock.

The service began with a prayer by the minister, lasting about twenty minutes. Next, all the people joined in singing a Psalm and the minister then preached for an hour or more.

While the service was going on, the tithing-man, who had a long cane with a rabbit's foot fastened to it at one end and a knob at the other, walked up and down watching the people. If he saw a little girl falling asleep he would tickle her face with the fur of the rabbit's foot to wake her, but if a boy was disorderly he gave him a blow with the hard end of the stick.

When the service was finished the family went home to dinner and returned to church at two o'clock when another service was held. It was four o'clock when the second service was over.

SUGGESTIONS

1. Construct facsimiles of the Old North and Old South churches. Place within doll worshippers properly costumed.
2. Draw a map of Colonial Boston's streets and locate its churches.



OLD SOUTH CHURCH

Courtesy of George H. Ellis, Publisher of Stark's "Antique Views of Boston."

FORM OF GOVERNMENT

Laws are always necessary where a number of people are grouped together in community life. How the laws were made and applied in the Massachusetts Bay Colony is of intense interest to us because our own laws and the manner of making them grew out of the Massachusetts Bay procedure.

Under the company charter, transferred to the Colony in the *Arbella*, the freemen, or voters, annually elected the governor, deputy-governor and eighteen assistants. The same group of men, headed by Governor Winthrop, controlled the government of the colony until 1634. Then the freemen objected to having no share in the government and refused to pay taxes unless they were represented. In 1634, the freemen began to elect deputies annually. The governor, deputy-governor, deputies and assistants met together four times a year in a body, called the "Great and General Court," which made laws and acted as the Supreme Court of justice as well.

In 1644 the General Court was divided into two houses — the House of Assistants and the House of Deputies. The assistants were often called "magistrates" as each was a judge in his home town. Until 1669, to be a freeman, or voter, you had to be a church member. The Puritans thought this necessary in order that the government be run by godly men. Some men with little property were elected, and some very rich men failed to be elected because they could not or would not join the church.

By 1639 the people of Massachusetts demanded a definite code of laws in order that the individual might know what his rights and duties were. The colonists felt that, without written laws, too much power rested in the hands of the magistrates. The Body of Liberties, a sort of bill of rights, was established in 1641, and in 1648 a book of all the laws in force arranged in convenient alphabetical order was published.

The Boston town business was transacted at first in the meeting-house and then in the Town House, where the Old State House now stands. A yearly town meeting was held in March. At this meeting all the men, beginning in 1647, whether church members or not, were allowed by their votes to choose the selectmen to govern the town between meetings.

A list of items which were to be acted upon at any given meeting was tacked on the door outside of the meeting-house. This list was called a warrant.

At nine o'clock in the morning, one of the leading men of the town, who had been chosen moderator, sat at a desk at the front of the hall with the minister and called the meeting to order by striking the desk with a small mallet or gavel. Then the minister arose and offered prayer. Next came the election of the selectmen. Then the warrant was read, and the various items argued and voted upon. The meeting usually ended about five o'clock in the afternoon.

Massachusetts towns were responsible for preserving order within their limits and for the care of their own poor. They could adopt by-laws regulating town affairs, and could vote the necessary taxes. The General Court could punish towns for failure to perform duties assigned to them by law.

SUGGESTIONS

1. Have the class visit the State House on Beacon Hill to see the Legislature in session, or, if this is impossible, exhibit pictures of the State House and its Chambers.

2. Conduct a town meeting — preferably in costume.

3. Divide class into groups to represent the House and the Senate, and give them the experience of originating a bill and making it a law.

4. Name a few of the Puritan laws.

5. Procure, if possible, a town meeting warrant.

ATTEMPTS TO TAKE AWAY THE CHARTER

By 1634 King Charles regretted the giving of a charter to the Massachusetts Bay Company. In 1629, he thought that by granting such a charter to a group of Puritan leaders he was relieving himself of future trouble with the Puritans of England. Perhaps, too, he felt certain that the new Puritan Commonwealth would be a failure. At any rate, four years after the settlement of Boston, King Charles demanded the surrender of the Bay Company's title to self-government.

This parchment charter was a precious piece of sheepskin. As long as the Company held it, the members thought themselves able to elect their own governor and other officers and to manage their affairs as they wished.

They did not wish to be governed by England and they did not want a governor sent to Massachusetts who might not care for the things they cared for, and one who would interfere with their churches and with their way of conducting the business of the colony.

Thomas Dudley was governor when King Charles demanded the charter. A message was sent to England saying that no action could be taken on the King's demand until the next meeting of the General Court.

A band of militia was organized with John Winthrop as one of the colonels. Orders were immediately issued for fortifying Castle Island in Boston Harbor and the heights at Charlestown and Dorchester.

A beacon was placed upon Sentry Hill, the highest of the three hills of Boston, to warn the country of danger threatened. Ever since that time this hill has been called "Beacon Hill."

Trouble in England caused King Charles to overlook his demand for the charter.

In the defiance with which John Winthrop and the colonies met this threatened withdrawal of their charter is seen the beginning of the "Spirit of 1776" — that spirit which won us Independence and made possible the development of our United States.

THE LOSS OF THE CHARTER AND THE GRANTING OF THE PROVINCE CHARTER

Frequent demands were made upon the Massachusetts Bay Colony for the surrender of its charter, but the colonists were successful in delaying action until 1684. Then the charter was annulled by King Charles II. He died soon afterwards and was succeeded by his brother James II, who sent Sir Edmund Andros to the colony to be its first royal governor.

Andros was a tyrannical ruler. In 1688 there was a revolution in England, and the people forced James II to leave the country. When the Massachusetts Bay Colony heard of this, they seized Andros and put him into prison. The new sovereigns, William and Mary, ordered Andros back to London, and the Massachusetts Colony was given a new charter. It was not so liberal as the people had hoped for, but it annexed

Maine and Plymouth to Massachusetts Bay. The original Massachusetts charter has been preserved these three hundred years as the most precious possession of the Colony and Commonwealth of Massachusetts. It may be seen in the Department of the Secretary of the Commonwealth at the State House.

RELATIONS WITH THEIR NEIGHBORS

The relation existing between a people and their neighbors is of great importance to liberty, peace, and prosperity, both present and future. There were no Indians living on the Shawmut peninsula when John Winthrop came to Massachusetts Bay, although they often came to William Blackstone's cabin to trade furs for English goods.

Yet no one could travel to Plymouth or to any of the neighboring settlements without meeting Indians. They hunted and sold their game to the whites. They were also the messengers and the servants of early Bostonians.

Soon after Winthrop came to the Bay Colony, Chickatawbut, the most prominent Indian in the neighborhood, paid him a visit. He was invited to the Governor's table, at which cheese and peas were served. Chickatawbut so enjoyed these new kinds of food that Mistress Winthrop gave him a portion of each kind to take to his wigwam. Chickatawbut, in return, sent the Winthrops a hogshead of corn. This Indian, who came to Boston adorned with beads and feathers, so admired the Governor's clothes that Governor Winthrop had a suit of English clothes made for him. The greatest result of the Indian's visit was the giving of a deed of all the land on the peninsula to John Winthrop. The Boston Puritans then held undisputed ownership of the land formerly known as "Shawmut." They had the King's charter, the deeds of Blackstone and Chickatawbut; and last, but not least, they had actual possession of the land.

Boston was never attacked by Indians. It was not easy for the most hostile Indians to get at the town, which was protected by water on all sides. Only a narrow neck of land connected it with the mainland, and this narrow neck was so frequently washed by the tide that at times Boston was actually an island.

Soon a defense was built for the town. From one side to the other, on the neck, even down into the water, was a palisade of heavy logs. In the middle of this palisade stood a gate which was shut every day at sunset and not opened until the dawn of next day. Indians carrying firearms or even sticks were forbidden to come inside this wall.

Although Boston itself was safe enough from Indian attacks, it was frequently called upon to send men to the Indian wars. The solitary farmhouses near Boston had stockades about them and the villages were guarded. The nearest that Indians, on the warpath, ever came to Boston was when they attacked Sudbury — about twenty miles to the west.

Shortly after the Pilgrims landed at Plymouth, Governor Carver signed a treaty of peace with Massasoit, a chief who lived at Mount Hope, some forty miles southwest of Plymouth. During the life of Massasoit this treaty remained unbroken. Then Philip, Massasoit's son, planned to destroy the white settlers who were getting possession of the red men's lands.

In this war, which was known as King Philip's War (1675), eight hundred men marched from Boston and helped to defeat Philip.

On the ship which brought Margaret Winthrop to the Massachusetts Bay Colony, there came a young Englishman who was destined to be known as "The Apostle to the Indians." His name was John Eliot. In order to Christianize the Indians, Eliot even learned their language and published a Bible and several books in the Massachusetts Indian language. When King Philip's War came, Eliot's "praying Indians" clung to the whites and separated themselves from their fellows.

Up to the year 1643, the various colonies in New England — Massachusetts Bay, Plymouth, Connecticut, New Haven, New Hampshire, Maine and Rhode Island — were practically little independent republics. Each governed itself without any help from its neighbors. Then came the realization that some sort of union was needed for common defense. The Indians were restive and the Dutch laid claim to the Connecticut Valley.

At the suggestion of Governor Winthrop, in 1643, delegates from the colonies of Massachusetts Bay, Plymouth, Connecti-

cut, and New Haven met in Boston and formed a league, called "The United Colonies of New England." Winthrop was elected as the first president of the Confederation.

Under this agreement each colony was to manage its own local affairs, but a board of eight commissioners was to look after matters affecting all the colonies, such as the carrying on of war. This Confederation was made up of thirty-nine towns whose population totalled twenty-four thousand people. Each of the little colonies, Plymouth, New Haven, and Connecticut, had just as many commissioners as Massachusetts Bay, although the Bay Colony had a larger population than all the others combined. Much dissatisfaction developed later because Massachusetts had to pay most of the expenses and contribute the largest number of men when danger threatened these colonies. The people of Massachusetts felt that they should have a greater number of commissioners than the colonies which contributed less money and fewer men.

This league lasted for over forty years and, although it failed in its efforts from time to time, it gave New Englanders the experience of working together for a common purpose. In 1675 it helped, as described above, to put down the Indian uprising known as King Philip's War. It was a forerunner of the later union of all the colonies into these United States.

CUSTOMS

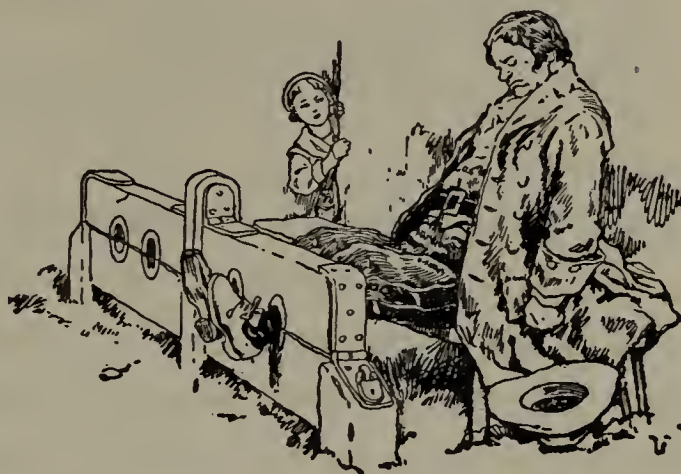
Customs are sometimes traditional or inherited; sometimes newly set up because of new surroundings and new conditions.

In early Boston every Thursday was "Lecture Day" for the grown folks. This means that about half-past eleven in the forenoon all work stopped for the day. As soon as dinner was over the men and women went to the meeting-house, where they listened to an hour's sermon. A wrongdoer was sometimes sentenced to wear a halter around his neck and stand on the steps of the church for two hours on the forenoon of every Lecture Day.

Friday was market day. On that day the farmers from outside Boston drove to the Market Field, located near where the Old State House now stands. Their wagons were loaded with all sorts of products. Later when the first Town House was

built in 1658, where the Old State House now stands, the market was opened downstairs in that building.

Saturday the Puritans of Boston ate fish instead of meat for dinner. Just before six o'clock all work was stopped. After supper the family sat by the fire with a lighted candle on a stand by the side of the father's chair. The father spoke of the good things he had noticed about each of them during the day, corrected any faults he had seen, and then read to them from his Bible. After he had finished reading, the mother and children went upstairs to bed while the father covered the fire for the night. Before eight o'clock nearly every one in the town was asleep.



STOCKS

From Halleck's "History of Our Country," by special permission of the American Book Company, Publishers.

Every town had a militia company which drilled once a month, and the companies of each county were organized in regiments. The Ancient and Honorable Artillery Company was the grandest military outfit, and was established as early as 1637. All men had to take turns at watch and ward duty at night to guard against surprise by Indians.

Training Day was held on Boston Common four times a year. Booths were erected for the sale of ground nuts, packages of nookick, sweet cakes, pumpkin bread spread with maple syrup, and dainties of all kinds imported from England. With a flourish of trumpets and a rolling of drums the Suffolk Regiment came up from Boston Neck and marched into the center of the Common. Then a minister came out from the tent, which had been set up for the use of the Governor, and offered prayer. When this prayer was over, the soldiers drilled until noon, when they paused to rest and eat dinner served in the open.

The governor, the ministers, college graduates, and gentry were addressed as "Master" and "Mistress." The ordinary

man was called "Goodman," and his wife was known as "Goodwife," or "Goody." Servants were called by name without any title, as Mary Green or John White.

SUGGESTIONS

Explain other forms of punishment.

Construct stocks and a pillory.

Conduct a Training Day in your classroom and invite your parents.

CONTRIBUTIONS OF PLYMOUTH AND MASSACHUSETTS BAY COLONIES TO OUR STATE AND NATION

It is a noticeable fact that what we now call Massachusetts grew up around two centers — the Plymouth Colony and the Massachusetts Bay Colony. These two centers were separated by forty miles of wilderness but were united by a common purpose to establish communities where godly men and women might live the good life without interference by bishops and kings.

Plymouth was settled by plain, practical people. Elder Brewster was the only college graduate.

The Bay Colony had many highly educated people, and many people who possessed wealth. There were more college graduates in the Bay Colony in proportion to population than in England itself.

The Pilgrims had separated from the Church of England and set up a church for themselves before leaving England.

The Puritans, who came to the Bay Colony, were members of the Church of England who refused to conform to some of its rules and practices, but they separated after coming here and established the Congregational Church.

In 1640, there were seventy-seven clergymen in the Bay Colony. These men brought the Puritan colony the best learning of the Old World and had a great influence on education, morals, and politics. Many practiced medicine in towns where there were no doctors.

At Plymouth were found quiet, peace, and contentment; at the Bay, a rush of business, and strife arising from difference of opinions.

Plymouth was always small and comparatively poor. It

was soon overshadowed and finally annexed by the younger and more prosperous Massachusetts Bay Colony.

The Plymouth Pilgrims are remembered as having pointed the way which was followed by others to far greater achievements.

The Puritans are remembered for their contributions to education and to government. Our Massachusetts public school system had its origin in the law of 1647. This was a true expression of Puritan ideals, that have been perpetuated in the generous educational opportunities which our Commonwealth offers to her children.

Our representative system of government had its beginning in the year 1634, our bi-cameral system, ten years later, and protection of the rights of the individual was insured in the Body of Liberties issued in 1641. What greater heritage can a people leave than educational opportunity and a good system of government. The events which this tercentenary commemorates, are of great significance to every inhabitant of Massachusetts.

SUGGESTIONS

Write a list of good reasons for a tercentenary celebration in 1930.

What can emigrants do for a newly settled country?

What can emigrants do for a well-developed country to which they come and which they adopt as their own?

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THE TIMES IN WHICH THE PURITANS LIVED

The period from 1550 to 1650 recorded great forward steps in human progress. During this period the Elizabethan age had risen to magnificent heights, leaving an imperishable heritage in the arts and sciences. The scientific method of approach to all problems had been created and developed to the point of winning the attention of the thinkers. The printing press was greatly improved; Copernicus had upset the age-old theory about the relation of the earth to the sun; Galileo had discovered the laws of falling bodies and of the pendulum, improved the thermometer, and made the first practical telescope; Drake and others had widened the geographical horizon to unbelievable limits. In 1607 Harvey rediscovered the truth about the circulation of the blood which was destined to dispel the ignorance concerning the bodily functions and pave the way for much of the marvelous accomplishments of modern medicine and surgery.

The King James Version of the Bible was completed in 1611. All subsequent English literature and language owe an immeasurable debt to this achievement, to say nothing of the elevating and ennobling effect its wide reading has had on the lives of men and women.

The period was a highly controversial one in all the major fields of thought and action. Controversy was particularly intense concerning questions of religion, church organization, and political affairs. High and low alike participated in the discussions. The immediate result of the desire to be heard on every hand was apparent in the marked development of the English language as a vehicle of strong, versatile, and facile expression of ideas. An excellent model was made available in the new King James Version.

Men in England began for the first time to give serious, concerted attention to the rights and privileges of the common people. To be sure their conclusions were inadequate and clumsy, but progress was made as the century advanced. On one side, the "divine right of kings" was invented in order to justify monarchs in absolute government; and in France and Spain this theory prevailed in practice. The English kings liked the idea but were unable to put it into practice, thanks largely to the Puritans, who believed that men should govern only by the consent of the governed.

Important as these things must appear to people in the twentieth century, they made relatively slow progress in these early times, because of two factors: — (1) the lack of anything like ready communication among localities and countries, — news spread slowly; (2) the innate resistance of the human mind to new ways of thinking, especially when the new way is radical and revolutionary.

The times were ripe for new and great adventure. The widening of the geographical horizon stimulated the mental as well as the spiritual outlook of men. The new world beckoned encouragingly from afar, that here was a land of refuge, a place open freely to all to enter who might feel themselves oppressed, where all who had courage and initiative might find a chance to work out their own destiny untrammelled by age-old traditions and tyrannies. The Puritans answered the call among the first, and so were born the Pilgrim and Bay Colonies, not to name many other English colonies in this new country.

Since that time these shores have continued to beckon. Out of the lives and toil of those who have responded heroically to the call, there has grown up the United States, a land of refuge and promise, settled, built, and developed to a matchless degree by immigrants and their descendants. Any celebration of the Tercentenary of the Massachusetts Bay Colony should commemorate this truth, and emphasize it to the present generation.

Age-old traditions were back of the first settlers. They brought civilization to these shores, but the spirit and character of the pioneer fathers counted much more than their Euro-

pean background. It should be borne in mind, too, that our population did not all come over at one time, but has been pouring in for generations down to this hour. Early or late comer to these shores, he is reckoned among the "fathers" if on arriving he is determined to make for himself a new home in the new land, and build up and maintain an allegiance to a new country founded on liberty and justice.

The spirit of Puritanism that animated the Fathers and the times from which it sprang are graphically summarized in the following words:

"Puritanism, like Minerva, sprang from the brain. It was the consummate flower of English intellect, stimulated by the most eventful century in English history. The story of that century is a familiar one. The spread of the Tyndale Bible; the accession of the Virgin Queen; the Renaissance of chivalry; the fixing of the Protestant succession; the intolerant Acts of Supremacy and Uniformity; the Spanish Armada; the burst of patriotism which repelled it; the naval glories of Drake and Hawkins; the splendors of the court, with Burleigh and Leicester, Essex and Raleigh; the more brilliant galaxy of literary celebrities — Spenser and Shakespeare, Bacon and Hooker; the succession of the Presbyterian James — narrow, opinionated, arbitrary, 'the wisest fool in Europe'; the Hampton Court conference, disappointing the Puritans; the profound discussion of religious doctrines and policies; the clashing of parliamentary rights with royal prerogatives; the marshalling of the forces that were to set aside the divine right of kings and put the people on the throne. Here was enough to set the coldest brain on fire. No wonder that the reason so often lost its power to control; that fanatics were multiplied; that this was the age of 'isms'."*

THE PURITAN AND POLITICS

The Puritans were originally a purely religious group, bent on purging the church of objectionable practices and on raising the general religious tone of society. They represented the extreme swing of the pendulum from the utterly gay, careless, worldly-minded, voluptuous life of Elizabethan times. It was only under the tyrannies and persecutions of Charles I that the Puritans developed into a political party. Then the Puritans linked up their extreme reactionary beliefs and practices with what was in those days looked on as an equally extreme and reactionary attitude towards monarchical government.

* *Evolution of the Massachusetts Public School System*, pp. 2, 3. George H. Martin. By permission of D. Appleton and Company.

This attitude is very well exemplified in the Massachusetts Bay Colony Charter, drawn by and in the interests of free men.

When Charles I came to the throne and the Puritans discovered him to be intolerant of anything savoring of Puritan doctrine, they became politically-minded and filled seat after seat in Parliament with men of their persuasion. There they set out not only to purify the church but the state as well. Charles soon found himself surrounded by a hostile Parliament, and to rid himself of their everlasting protests, dismissed Parliament and attempted to rule alone. He maintained this policy for eleven years.

Charles I met two obstacles to any long continuance of this high-handed method of governing: (1) his own lack of outstanding ability; and (2) the unusual type of men over whom he was tyrannizing. The English were the last people on earth to tolerate a tyrant. Personal liberty was almost a sacred ideal in their political philosophy. Any one who trifled with this ideal did so at the risk of his life. Charles I paid for it with his life in 1649.

“The first shock of such events, was enough to dismay men who were lovers of law and right, who had intended no revolution; who meant to fight tyranny only by legal process and in behalf of privileges acknowledged time out of mind. Even stout-hearted men lost hope for a little, and thought their cause undone in that dark year 1629, when they saw their leaders in the King’s prisons, and the King masterful and hot against all who dared so much as protest. And so an exodus began, not to Holland this time, but direct to America, — an exodus not of separatists of whom the law had already made outlaws but of those sober Puritans who had remained in the Church, and had been its hope of reform.”*

THE FIRST ATTEMPTS AT SETTLEMENT

For a decade before the exodus of the Puritans, various bands of adventurous Englishmen had been establishing themselves along the New England coast. The colony planted by the Virginia Company at the mouth of the Kennebec River in

* A History of the American People. — Woodrow Wilson. By permission of Harper & Brothers, Publishers.

1607 failed; but the one planted by the Pilgrim Fathers at Plymouth, in 1620, was successful, and encouraged others to come to America. Stations for fishing and fur-trading, some established by companies, others by individuals, began to spring up along the New England coast.

In 1623 Sir Ferdinando Gorges had obtained a grant of land about Massachusetts Bay. Under the direct leadership of his son Robert, an honest attempt was made to set up a colony at Weymouth. This effort might have succeeded but for lack of adequate support in supplies and money. Thomas Weston had attempted to set up a colony at Wessagusset (Quincy) in 1622 and failed; and Capt. Wollaston and Thomas Morton had also failed to establish themselves at Mount Wollaston in 1625. By 1628 there were individual settlements established at Portsmouth, N. H., Hull, Salem, Chelsea, Charlestown, Boston, and on a number of islands in the harbor.

BEGINNING OF THE PURITAN EXODUS

“Eight days before announcing his resolves to govern henceforth without Parliament, Charles granted the charter which established the Colony of Massachusetts, and it was looked on by the Puritans at large as a Providential call. Out of the failure of their great constitutional struggle and the pressing danger to godliness in England, rose the dream of a land in the West where religion and liberty could find a safe and lasting home. The third Parliament of Charles was hardly dissolved when ‘conclusions’ for the establishment of a great colony on the other side of the Atlantic were circulating among the gentry and traders, and descriptions of the new country of Massachusetts were talked over in every Puritan household.”*

Even before Charles had brought to a climax his design to govern alone, plans for a fishing and trading company in New England had been made. John White, rector in Dorchester, England, was one of the leading spirits in the formation of this company. Roger Conant was called from Nantasket to manage the affairs of this newly established fishing settlement along the shores of Gloucester Harbor. John Lyford, who had been with Conant, was also sent over to this new settlement to

* Short History of The English People. — Green.

look after the spiritual needs of the fishermen. The enterprise failed largely because of lack of harmony among the members. All but Roger Conant, Lyford, and a few others returned to England; but these moved to a good harbor west of Gloucester, to a place the Indians called "Naumkeag."

Largely through the efforts of Conant and John White a fresh attempt was made here to establish a settlement. Encouragement was received from England, and the "New England Company" was formed. This new company had larger aims than trading and fishing. It was sponsored by men of means and influence, and as a result a generous grant of land was given to Sir Henry Roswell and five others. One of the six was John Endicott. This company obtained in March, 1628, its grant of land by purchase from the Council for New England. Under the terms named in it, a strip of land was obtained reaching from three miles south of the Charles River to three miles north of the Merrimac, extending from the Atlantic Ocean to the "South Sea on the West," wherever that might be. In addition to the land, including timber and bodies of water, the patent granted all "mynes, mineralls, iuriodicions, rightes, royalties, liberties, freedoms, immunities, privileges, franchies, preheminences, hereditaments, and commodities whatsoever." It was under the authority of this grant that John Endicott and about fifty other settlers, set sail on the *Abigail*, in June, 1628, for the beautiful little harbor where Roger Conant's friends had built their houses. As the two parties arranged to agree, they renamed the place "Salem" (*peaceful*). By the time a new exodus of Puritans from England occurred in the next summer, Endicott had many houses erected and crops under way.

This reformed company was in the nature of a voluntary partnership. It paved the way for a larger and more powerful company soon to be formed. Such an expansion was hastened by the growing danger to personal liberty made imminent by the aggressive attitude of Charles. Petty differences among the Puritans were set aside, and all joined in the common cause of defending themselves and their principles against Royal arrogance.

THE MASSACHUSETTS BAY COLONY

A royal charter was obtained, incorporating the "Governor and Company of Massachusetts Bay in New England," March 4, 1629. But nothing was indicated in it as to where the company should establish its headquarters. Wishing to avoid the embarrassments of the Virginia Company, the patentees of the Bay Colony voted on August 29, 1629, under the leadership of Mathew Cradock, the Governor, to transfer the charter "to those freemen who should become inhabitants of the colony," and the "powers conferred by it to be executed for the future in New England." An agreement to this end was arrived at on August 26 by Sir Richard Saltonstall, Thomas Dudley, Isaac Johnson, John Winthrop, and a few others. They agreed to make ready to sail by the following March. On October 20, a court order was drawn for a new election of officers, and "The court having received extraordinary great commendation of Mr. John Winthrop, both for his integrity and sufficiency, as being very well fitted for the place, with a full consent, chose him governor for the year ensuing."

John Winthrop was "a man of gentle breeding, of education, of private means, and of the high principles of the best Puritan tradition, a man trained to the law, and, what was much better, schooled in a firm but moderate temper, sweet yet commanding. Thomas Dudley went as his deputy, a man cast in another mould, and of another type, a doughty Puritan soldier, who had served under Henry of Navarre; an uncompromising partisan, more man-at-arms than a statesman."*

As indicated, this new group had obtained a charter March 4, 1629, entitled "The Governor and Company of Massachusetts Bay in New England." Under the lashing stimulus of attacks on their cherished beliefs by Bishop Laud, there was no lack of men of all classes, artisan and gentry alike, who were more than willing to set forth on any venture that held out a promise of setting up a type of state that would ensure freedom of conscience and freedom from monarchical rule.

A charter was a document issued by the Crown to individuals or to incorporated companies, giving a grant of land, defining

* History of the American People. — Woodrow Wilson. By permission of Harper & Brothers, Publishers.

the rights of the company, and indicating a plan for its government. "In theory these charters were irrevocable by the Crown, though forfeitable to it; but in no way before the Revolution was the right of Parliament to interfere with any charter admitted."*

In the spring of 1630, a fleet of eleven† vessels was got ready. Winthrop embarked March 29 on board the *Arbella*. The company, however, was unable to sail until April 8. The fleet carried approximately 900 people. In Dudley's letter to the Countess of Lincoln, he writes that about this time there were in all some seventeen vessels that sailed for these shores. He enumerates them as follows: first four, the *Arbella*, the *Talbot*, the *Ambrose*, and the *Jewel*; then in May eight more followed; then two more in June and August. He says that two had gone in the preceding February and March, and that one had been sent out by a private merchant.

The *Arbella* arrived off Cape Ann on Friday, June 11, and on the following day entered Salem Harbor. A few days after landing, the Governor and several others among the leaders, "made an excursion some twenty miles along the bay, for the purpose of selecting a convenient site for a town. They finally pitched down on the north side of the Charles River, at Charlestown, and took lodgings in the Great House built there the preceding year; the rest of the company erected cottages, booths, and tents, for present accommodation, about the town hill."‡ A day of thanksgiving for their safe arrival was declared on July 8. On July 20 the foundation of a church was laid. The first court of assistants was held at Charlestown on August 23, and the first question proposed was for the support of the gospel. At the next meeting, on September 7, it was "ordered that Trimountain shall be called Boston; Mattapan, Dorchester; and the towne upon the Charles Ryver, Waterton."

Towards the close of the autumn, Governor Winthrop and most of the assistants removed to Boston.

* The American Federal State — Ashley. By permission of The Macmillan Company, Publishers.

† Winthrop's "Journal."

‡ The New Larned History for Ready Reference, Reading, and Research. Used by permission of C. A. Nichols Publishing Company.

CHARTER PROVISIONS

The main provisions of the Bay Charter were:

1. Power was granted to the freemen.
 - (a) Annually to elect a governor, deputy-governor, and eighteen assistants.
 - (b) To make all laws so long as they were not repugnant to those of England.
2. Meetings of Great and General Court, freemen and others, were ordered to be held four times a year.
3. Meetings of courts of assistants, governor, deputy-governor, and assistants, were to be held once a month or oftener.
4. This board or court might (but not must) administer to freemen oaths of supremacy and allegiance.
5. Power was granted to admit new freemen and establish the terms of their admission, and to elect such subordinate officials as they might deem fit.
6. Power was given to defend, if necessary by force of arms, the colony against enemies.

Nothing was said about religious liberty.

The reasons or "conclusions for the settling of a plantation in New England" were set forth by John Winthrop in a document which was passed around among leading Puritans. These reasons were:

1. The propagation of the gospel to the Indians.
2. Opportunity for the extension of trade: "the ill conditions of the times being likely to furnish those plantations with better members than usually have undertaken that work in former times."
3. Opportunity for those out of employment in England to be "comfortably sustained by their labor and endeavor in this Country (New England)."
4. Because New England abounded in fertile land, and such things as fishes, sturgeon, salmon, mullett, bass, cod, lobsters, eels, fowl, turkey, pheasant, partridge, goose, duck, teal and deer.
 - (a) Because of the possibility of raising hogs "which grow to a far greater bulk of body in that country (New England)."
 - (b) Because of an excellent fur trade; vineyards, chance to make salt, make pitch, tar, pot ash and soap ashes, masts, make iron, raise silk grass, hemp and flax.
5. Because of the "danger of extremities of the present state of the churches."

The means of effecting this project was by "raising of a sufficient stock to the value of 10,000 *li.*" This sum would provide for the transportation of 200 carpenters, masons, smythes, coopers, turners, brick-burners, potters, husbandmen, fowlers, vigneron, saltmakers, fishermen, and 100 kine and bulls 25 horse and mares, by whose labor in three years' space may be provided at least for 100 persons, dwellings, and a means of livelihood besides."

This brave colony was soon beset by two bitter foes, one, the unrelenting enemy of all pioneers, — hunger and famine. The first winter was terrible. Scores died. The other foe was the disappointed, ambitious, greedy Sir Ferdinando Gorges. He had discovered that he had been apparently outwitted by the Puritan leaders who had received even royal approval for their charter. He was joined by other equally unscrupulous men, like Thomas Morton, Sir Christopher Gardiner, and Philip Ratcliffe, who had been expelled from Massachusetts Bay for bad behavior of one sort or another. They bent every effort and resorted to every mischievous scheme to discredit and annoy the new colony at home and abroad. The story of these early trials of the Bay Colony is the tale of a stout-hearted, high-spirited band of Puritans standing up for their rights against the King under the misrepresentations of Gorges and his allies.

The leaders of the Bay Colony "wished, first, to found and develop a peculiar type of community, best expressed by the term Bible-Commonwealth, in which the political and the religious elements in themselves and in their relations to one another, should be but two aspects of the same method of so regulating the lives of individuals as to bring them into harmony with the expressed will of God, as interpreted by the self-appointed rulers."*

When Bishop Laud became Archbishop of Canterbury in 1633, and the Puritan ministers were silenced, immigration increased by leaps and bounds. In a very short time settlements were planted at Newbury on the south bank of the Merrimac, at Salisbury on the north bank, at Ipswich, Cohasset, and Hingham. Dorchester, Roxbury, Lynn, Watertown,

* *Founding of New England*, by J. T. Adams. By permission of Little, Brown and Company.

Newtowne (Cambridge), and Medford were founded in 1630-31.

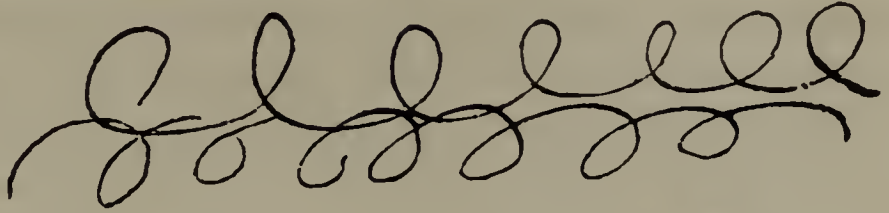
The results of the above principles and efforts by the leaders may well be epitomized in these words: "One hundred and forty-six years before the Declaration of the Independence of the United States, this was an independent government, and continued so for more than half a century — more independent, in fact, than it has ever been since. Between the end of the period of the First Charter (1630-1684) and the War of the Revolution, it was a dependent province, its governors appointed by the British Monarch, its laws subject to the royal disallowance. Since the opening of the Revolutionary Conflict, to this hour, it has been, in many respects and to a considerable extent, subject to the old Congress of the Confederation, and subsequently to the Government of the United States. But during the fifty-eight years of the First Charter the people were as free to rule themselves as if they had been on another planet. They chose all their own officers, asked no approval of their laws, suffered no appeal in any case to the mother country, and bowed to no tribunal."*

THE COUNTRY IN WHICH THE PURITANS SETTLED

Although the soil of Massachusetts is not the most fertile in the world, it was quite good enough when cleared of trees and boulders to raise all that was necessary to feed the colonists. Indian corn, wheat, rye, oats, peas, and fruits were the chief products of the soil. There were fertile valleys and meadows, but the face of the earth in many places was covered with rocks and woods which made it certain that agriculture would never become productive of more than enough for local consumption. On the other hand, the adjacent waters abounded in fish of many varieties; the resources in standing timber were apparently inexhaustible; fur-bearing animals in great numbers frequented the forests; and excellent rivers and harbors made manufacturing and shipping easy and profitable. In fact, the great variety of natural resources was the basis of the wide diversity of occupations which characterized colo-

* "The Records of Massachusetts under Its First Charter," by Charles W. Upham. Published by the Massachusetts Historical Society.

nial development, and set going broad trends of industrial and commercial enterprise that have ever made Massachusetts and New England outstanding.



N^o. (4980) 5^s

THIS Indented bill of Five Skillings.
due from the Massachusetts Colony to:
the Pollitor shall be in value, equal to:
money & shall be accordingly accepted:
by the Treasurer & receivers subordinate
to him in all publick payments and for:
any Stock at any time in the Treasury:
Boston in New-England December
the 10th. 1690; By Order of y^e Generall
Court.



John Phillips

Adam Winthrop

Pern Townsend

} Com^{rs},

SEGLVM: GVB: & SOC.?

DE: MATTACHVSETS:

BAY: IN: NOV: ANGL:

COLONIAL MONEY

By courtesy of George H. Ellis, Publisher of Stark's "Antique Views of Boston."

In these early colonial days the farmers tilled their farms often located in outlying sections, but they lived in the heart of the village settlement going back and forth to their farms daily.

Bounties and other inducements to encourage manufacturing testify to the zeal of the Massachusetts leaders to foster and build up thriving industries. Iron works were established in Lynn, Braintree, and Taunton. Tanners, shoemakers, hat-makers, coopers, and household spinning and weaving all prospered. Shipbuilding was established from the first.

Massachusetts became from the beginning influential in the carrying trade, not only for her own exports, but for the products of many of the other colonies, especially in the West Indies. The Navigation Act of Parliament helped our merchant marine by shutting out foreign competition. This increasingly powerful merchant marine and the lines of business bound up with it, were very important in the controversies which later resulted in the American Revolution and still later in the War of 1812.

Due to the ever increasing demand of trade currency, as medium, a mint was established at Boston in 1652 for silver shillings, six-pences, and threepenny bits. Before that most business was done by barter, using such standard commodities as corn, dried codfish, beaver, cattle, Indian wampum, and even unshot bullets for small change.

Agriculture was the chief industry. Fishing was a thriving business. Pipe-staves for making barrels, beef, horses, and corn were shipped in quantities to Virginia and the West Indies in exchange for tobacco, sugar, and cocoa either for home consumption or export to England. Naval stores such as masts, pitch, and tar were shipped direct to England. Altogether the Bay Colony was a thriving, fast-growing colony, and Boston, as a traveler of 1676 said, was the "mast town" of the West Indies.

GROWTH AND EXPANSION OF THE BAY COLONY

Someone has said that all history is a study in action and reaction. The founding of the Bay Colony and the years from 1630 to 1644 was a period of tremendous growth. Immigration was most active. During these years fully 20,000 colonists had come over and had settled in some thirty towns. They had built "thirty or forty churches and more ministers' houses, a college, forts, cartways, and causeways many; had

comfortable houses, gardens and orchards, grounds fenced, and cornfields." This was followed by a period of reaction of nearly twenty years. In this interval, — the time of the Interregnum, — things looked more hopeful in England than in New England. As a result many of the colonists returned home. Numbers left for England to throw themselves into the civil conflict raging around Cromwell and the King. They left in such numbers, and were of such distinction, that the Bay Colony for a while seemed in danger of petering out. Even John Winthrop himself was sorely tempted to leave. Then Cromwell died, and with him the English Commonwealth. Times grew hard again for the Puritans, especially for those who were connected with the independent group in New England, who were now bent more than ever on practically complete separation from royal authority. Charles II and then James II succeeded to the throne. Each hated the Puritans as much as ever did Charles I. Hence it was logical that each in turn should do all in his power to harass the colonists.

In 1660, the province of Massachusetts, excluding Plymouth with its 12 towns and 5,000 inhabitants, contained about 25,000 people, dwelling in some 52 towns and villages scattered chiefly along the sea coast. Dedham, Concord, Brookfield, Lancaster, Marlborough, Springfield, Hadley, and Northampton were inland settlements. Boston was the largest town in America north of Mexico.

TYPE OF GOVERNMENT IN THE EARLY COLONY

The government was organized along lines laid down in the charter. The freemen, at first, were so few in number that other settlers at once protested and asked to be made freemen. In 1631 it was provided that only members of a church in the colony could be freemen. This religious qualification for voting remained until 1664, except for town meetings, where it was removed in 1647. From this time, a somewhat larger proportion of the settlers was able to participate in the government, but tax-paying, doctrinal, moral, and other tests still excluded many who had reached the voting age of twenty-four.

The number of the Bay Colonists increased so rapidly that it soon became impossible to have a primary assembly of all

the freemen. A representative assembly was formed after the model of the Old English County court. These representatives sat for townships, and were called deputies. At first the deputies and the assistants sat in the same chamber, but in 1644 two chambers were formed, the deputies formed the lower house, and the magistrates or assistants the upper. In elections the candidates for the upper branch were nominated by the General Court and voted on by the freemen. In general, it may be said that the assistants were somewhat inclined to favor the aristocratic element in the colony, while the deputies favored the common people. This resulted in frequent clashes between the two.

Furthermore, this governing body constituted both a legislative and a judicial body. Inferior courts were organized at various places like Boston and Ipswich, but the highest judicial court was the legislature, the "General Court," or assembly. The name still adheres, but it has long since ceased to exercise ordinary judicial functions.

As the freemen of the Bay Colony directly chose their governor and deputy-governor, as well as the members of the lower house, and also of the upper house, the government was to all intents and purposes an independent republic. The Crown might interpose a check, but only by threatening to annul the charter. It had no other voice in governing the colony. The most distasteful practice of these early colonists in the mind of the King was that of restricting voting to members of the Congregational churches. This religious qualification for voting, as stated above, was not a prerequisite in town meetings after 1647, although the restriction was not removed for all elections until 1664. Annulment of the charter was finally declared by the King in 1684, and, after a period of bitter controversy between King and colonists, Sir Edmund Andros was sent over as Royal Governor. After a brief term he was overthrown and in 1691, a new charter was drawn. "If we run over the names of those connected with the Massachusetts Company, we find nearly all the leaders of the Puritan party, the magnitude of the scheme becomes apparent, and we see that, if all had been lost in England, there would in a few years have sprung up in America a great Puritan

state, powerful enough to have defied the mother country and stood out as her equal at the very outset.”*

At first, the authorities were very hostile to written laws, as they were afraid that they would limit their authority too greatly. They wanted to deal with each case as it came before them without having their decision restricted by anything so rigid as a statute prescribing definite punishment for specific offenses. Indeed, the sentiment of the earlier leaders against written laws was so great that it was not until 1641 that the first written code of laws, known as the “Body of Liberties,” was adopted. This code came about as a result of the demands of the rank and file of the colonists, who looked on laws as protection from the personal, arbitrary decisions of judicial and executive officers.

Francis C. Gray, in his remarkable essay accompanying the discovery in 1843 of a manuscript copy of the Body of Liberties of the Massachusetts Bay Colony, shows the absurdity of prevalent notions that the first Massachusetts code was deduced almost literally from the Book of Moses. “On the contrary,” he says, “the code evinces not only the fathers’ ‘acknowledged love of liberty,’ but a noteworthy degree of ‘practical good sense’ in legislation and liberality of sentiment.” The code was far in advance of its time.

Because the first governor and assistants were afraid to extend participation in control to the whole body of freemen, this small oligarchy at first tried to perpetuate their own power by giving the assistants (1) an indefinite term, (2) the power to elect a governor, and (3) the power to levy taxes and make laws for the colony. The opposition of the main body of freemen, however, soon compelled the leaders to allow freemen to share in much of this power. The attitude of those in authority indicates how far away they were from believing in a pure democracy.

The assistants, in addition to sitting as one of the two houses for legislation, and having charge, with the governor and deputy-governor, of the executive and administrative work of the colony, formed also the highest judicial court except the

* Short History of the English Colonies in America. — H. C. Lodge. By permission of Harper & Brothers, Publishers.

General Court. Their decisions, in weighty cases, were strongly influenced by the clergy who advocated great severity, — a severity in some respects, suggesting the Mosaic law that many of the clergy believed to be the fundamental law of the land.

The judicial system developed rapidly. Soon quarterly courts were established at Boston, Salem, Cambridge, and Ipswich, in which both assistants and others could sit. A quarterly court of the assistants was established at Boston. The virtual relinquishment by the General Court of its right to try cases threw much more of the judicial work into the hands of the assistants and the lower courts scattered through the colony.

Juries were used in both civil and criminal cases. The right of jury trial was claimed under the guarantee of the rights of Englishmen, a right that the Puritan was very careful to guard. When the Townshend Acts interfered with this right, in cases involving the collection of customs duties, the colonists protested vigorously, and later put a violation of this right among the list of grievances in the Declaration of Independence.

EDUCATION

In "New England's First Fruits," we find this quaint and significant paragraph:

"After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministry shall lie in the dust."*

Education, like government, was closely associated with religion. Many of the best educated men in the colony were ministers, and their influence was important in establishing schools, and in choosing the subject matter of instruction. Harvard College was founded partly as an institution to train for the ministry. A teacher was expected to be orthodox in religion. Many of the early teachers were students training for the ministry; but the most famous, such as Cheever of

* Old South Leaflets. No. 51.

the Boston Latin School and Carter of the Cambridge Latin School, made teaching their life work. The need of religious education was recognized by the legislators, who urged that parents be compelled to teach their children sufficiently to read the Bible.

A considerable proportion of the Puritan clergy of England were university graduates and, by drawing from this class, Massachusetts secured men who were both intensely interested in education and very anxious to use it for religious ends.

At first parents were depended on for primary education. Elementary schools came into existence more slowly. These schools were generally poorly equipped, and frequently were taught by inexperienced as well as untrained teachers. They were an aid, however, in enabling one to read the infrequent letters and meager literature of the time, and in preparing one for the grammar schools.

The schools in many localities were sometimes in session only two to three months each year, but there was much sentiment for a better system of education. There was very little education for girls, — chiefly reading and writing and not much of these. Girls were not admitted generally to Boston public schools until 1789.

The Boston Latin School, which took boys from the primary grades to college, was established on the "13th of the 2d month of 1635," largely through the efforts of John Cotton. It was founded on the pattern of the Latin school in Boston, Lincolnshire, England, built in 1554.

The original building stood on what is now School Street, near King's Chapel, where the statue of Franklin now stands. The second schoolhouse was almost directly opposite. Ezekial Cheever began his mastership in December, 1670, and became the most famous schoolmaster of these early times. A long list of men celebrated in colonial history were pupils in this school, such as Cotton Mather, Franklin, Hancock, Samuel Adams, and Paine. Cheever's "Accidence" was the most famous and widely circulated of all early American Latin grammars. The twentieth edition of this text was published as late as 1838.*

* Old South Leaflets, No. 177, p. 35.

Harvard College was founded in 1636 and opened in 1638 at Newtowne, later named Cambridge.

“Historians have dwelt chiefly upon the liberality of the people in their endowment of the new college. Palfrey says it was equal to the whole colony tax for a year. It was equal to fifty cents for each of the inhabitants of the colony. At the same rate now, a million dollars would scarcely represent the value of the endowment, and it would not begin to represent its burden upon the people.”*

In 1647, the General Court emphasized its great interest in education by passing the following law:

“It is therefore ordred, that evry towneship in this iurisdiction, aftr the Lord hath increased them to the number of 50 householdrs, shall then forthwith appoint one within their towne to teach all such children as shall resort to him to write and reade, whose wages shall be paid eithr by the parents or mastrs of such children, or by the inhabitants in genrall, by way of supply, as the maior part of those that ordre the prudentials of that towne shall appoint; provided, those that send their children be not oppressed by paying much more than they can have them taught for in other townes; and it is further ordered, that where any towne shall increase to the number of 100 families or householders, they shall set up a gramer school the master thereof being able to instruct youth so farr as they may be fited for the university, provided that if any towne neglect the pformance hereof above one yeare, that every such towne shall pay five pounds to the next schoole till they shall pforme this order.”

Dr. Paul H. Hanus gives five principles established by the school laws of 1642 and 1647, namely:

“1. The universal education of youth is essential to the well-being of the State.

2. The obligations to furnish this education rests pri-

* Evolution of the Massachusetts Public School System. — George H. Martin. By permission of D. Appleton & Co., New York, Publishers. 1902.

marily on the parent, but the State has a right to enforce this obligation.

3. The State may determine the kind of education and fix the minimum amount of education to be insisted upon for every member of the Commonwealth.

4. Taxes may be assessed and collected to provide such education as the State demands, and these taxes may be general though the school attendance is not.

5. Secondary as well as elementary education may be provided at public expense, — opportunity must be afforded at public expense to prepare for the university.

Under the influence of this faith and our growing social needs, we have developed the original elementary reading and writing schools and the grammar schools of colonial times into our free public schools and substantially free state universities as we know them today.”*

This school law “is the real foundation of the Massachusetts public school system.” It is justly celebrated as a milestone on the road to free, universal education at public expense.

Because of widespread poverty in the Bay Colony, this law could not be enforced, even though the people themselves wished to obey it. In many instances the school was established, and such families and public-spirited citizens of means as could afford to do so assisted in the financial support. As the wealth of colony and state increased, and the need of education became more apparent, the people of Massachusetts gradually approached the attainment of the ideal in the law. Under the inspired leadership of Horace Mann and others like him in a later century, popular education went forward to heights never dreamed of by the framers. Even in those days, it is recorded that everybody could read and write, which was more than could be said of any other colony in America.

LITERATURE

The Puritan ideal of life was not such as to encourage the wide variety of literature which flourished in Elizabethan days. The lighter and more joyous types, such as plays, had scant

* “A Modern School.” By permission of author.

opportunity to develop. Men and women not only never wrote such, but it was considered baneful even to read them. Theaters were utterly out of the question. But in the field of religion, especially of theology and history, there was considerable writing even in those trying times. Some of the outstanding contributions were the poems of Anne Bradstreet, the "Bay Psalm Book," John Winthrop's "Journal," Rev. Michael Wigglesworth's "The Day of Doom," poems of Samuel Danforth, Benjamin Thomas, and John Wilson; sermons and theological documents by John Cotton, Thomas Mather, and Thomas Shepard; accounts of Indian wars and Indian conversions by John Mason, John Eliot, and Daniel Gookin.

In 1639, the first printing press in America north of Mexico was set up in Cambridge, and for nearly fifty years this was the only press in any of the English colonies.

The considerable private libraries collected during the early history of the colony encouraged the spread of culture. John Winthrop, Jr., had a library of over 1,000 volumes, mainly scientific. The founding of the "Boston News Letter" in 1704, was the beginning of a number of colonial newspapers, carrying a wide variety of information and opinion.

SOCIAL LIFE

"The original New England Town was in the nature of a village community of families, settled close together for good neighborhood and defense, with homes and home lots fenced in and owned in severalty, but with a common Town Street and a Village Green or Cow Pasture, and with common fields, allotted outside Town, for individual mowing and tillage but fenced in common, together with a vast surrounding tract of absolutely common and undivided land used for pasture and woodland under communal regulation." These towns were governed in such a way as to be, as Bryce says, "In fact a miniature commonwealth exercising a practical sovereignty over the property and persons of its members.

"The differences in social positions of the habitants, though noticeable, were not extreme."

The community organization of New England lent itself well to an active though simple social life. A town consisting

largely of a congregation with common interests, with commercial and social classes less distinct than in some colonies, formed a fine nucleus about which to build a unified life, social, as well as political and religious. Sometimes many of the people of a town were from the same community in England, so that there was also something of unity of traditions and customs.

The first settlement at Boston was about Dock Square. The Governor's first house was on State Street, his second on land between Milk Street, Spring Lane, and Washington Street. The people chose lots along the waterfront, and up as far as Pemberton Square, and south to Summer Street. The Common was set aside as a pasture-ground and training field. A beacon was set up on Beacon Hill, a fort on Fort Hill, the third hill (Copp's) was called Windmill.*

The attitude of the Puritan toward recreation and amusement, however, was such that the people could not take full advantage of possible opportunities for community social life. There was only a narrow range to the things the people might participate in socially, — only a few forms of relaxation they dared indulge in. Even the play and sports of the children were somewhat restricted, and absolutely forbidden on the Sabbath. Holidays were not celebrated.

Much of the social life of the colonists was centered about home life. In a day when there was no labor-saving machinery for the home and the factory method of production was undreamed of, much of the commercial and social activity was necessarily confined to the home and neighborhood. This caused the members of the family to spend a good deal of time together; for the children to remain much in the presence of adults. Marriage was a mere civil contract, and the burials took place without funeral service or sermon. Stern laws were made against card-playing, long hair, drinking healths, and wearing certain articles such as gold and silver girdles, hat-bands, belts, ruffs, and beaver hats. There were no Christmas festivals and no saints' days, nor recognized saints, though special feasts and thanksgiving days were frequent. There were fifteen crimes punishable with death. In addition,

* See — S. A. Drake — Around the Hub, ch. 2.

the magistrates had a discretionary authority, and they often punished persons on mere suspicion. The keenness of the New Englander in bargains and business became famous.

RELIGION

Much that was characteristic of the religion of Massachusetts was reflection of the times. For centuries religious uniformity, intolerance, and persecution had been the order of the day in most countries of Europe. Even the most peace-loving, humble sects, such as the Albigenes of France and the Separatists of England, were hounded unmercifully.

The Puritans were thoroughly saturated with the prevailing Protestant religious notions, and yet the persecutions which they had suffered in England were not effective in awakening in them a tolerant spirit even towards other Protestants who differed from them in matters of doctrine and practice.

The Puritans were also a product of their time in their great interest in theology and theological controversies. The great doctrinal controversies of the leaders of the Reformation were but a century old when the Puritans came to America. Great stress was laid in sermons on doctrinal matters.

The Puritans mirrored the times in maintaining a close connection between church and state. They shared with the people of most of the European countries the belief that religion would be much more effective if the force of the state were behind it, and the closely related belief that the state would not receive the loyal support from its citizens that it should receive unless the church supported the state. The closeness of the unity of religion and government in Massachusetts was noticeable from the very beginning of the colony, although there were dissenters, like Roger Williams, who were bitterly opposed to the political-religious oligarchy that ruled with an iron hand. Many of the early leaders were so anxious to build a Puritan commonwealth that they were as willing as the members of the established church in England to use the powers of the government to enforce the religious as well as the political ideas they held. While the Puritans came to America for religious reasons they did not come with the intention of granting religious liberty to other sects, but came

to have the opportunity of setting up a church-state based on the Puritan conception of religion, and to require all who came to the colony to accept the Puritan conception of life.

One reason for the large part played by the clergy in the political and commercial life of the colony was the feeling that the colony was based on the law of God, and that the clergy, being trained in religious matters, were the best interpreters of that law. Frequently, the political leaders consulted the religious leaders as to the best course to pursue, and then followed fully the advice given. But two of the ministers, George Phillips of Watertown and Peter Hobart of Hingham, were early leaders in the democratic movement; and several of the magistrates were quite as intolerant as any of the clergy.

The Puritans believed in great simplicity of church rule; in election of the pastors by the congregations; and in allowing the conduct of the individual to be governed by the standard of Scripture. When they failed to get the established church to take cognizance of these radical reforms in church organization, they began to migrate to America as a congregation under the leadership of their minister. They settled together in the new land, and formed there the Independent or Congregational type of church government. These "congregations" were almost in the nature of a town meeting in which logically only church members could vote. It was only a step to carry over this practice into local government. Nevertheless, within the narrow limits of its membership, the town meeting became the most democratic form of government in existence, and even this religious limitation in town meeting was removed in 1647. Furthermore, because the Puritan leaned heavily on Scripture for authority in all things, he was led to establish schools that all might learn to read the Scriptures, first hand. The non-church members were so many, however, and their influence therefore was so great, that in time, in true Puritan spirit, they demanded and won greater freedom in participation in affairs of government, although not till 1691 was the religious qualification finally renounced.

The typical Puritan took his religion seriously and literally. Even prosperity in business was looked on as a sign of divine approval. The laws, civil no less than religious, of England

and other European countries were very rigid during the seventeenth century. The outcome of this attitude on the Puritan produced the intolerance and severity, at least in part, which fell so heavily and so often on even conscientious objectors among the settlers. It was the influence of the clergy, aided by Dudley and a few other intolerant but influential leaders, that secured through the General Court the banishment of Williams, Wheelwright, Mrs. Hutchinson, and others, and meted out other severe punishments, even to death itself, to those who dared differ from their interpretation of the tenets of religious belief. It must not be understood, however, that mere differences of opinion were not tolerated, but opinions that were felt to be radical and inimical to the prevailing faith were severely dealt with.

The regulation of apparel, Sabbath observance, and other social forms were directed largely by a religious motive. The witchcraft delusion in a later time was not peculiar to Puritanism as witches were severely dealt with in many lands.

There was much decentralization of ecclesiastical government. Each town had one or more local churches supported by taxation. Although Puritanism went to extremes in enforcing its system, it was of great benefit in training for an earnest participation in community affairs.

PILGRIM AND PURITAN

In any study of the early settlers of Massachusetts it becomes apparent that the Pilgrims, like their Puritan neighbors, were a group of men and women stirred by religious motives to break away from England and migrate to these shores in search of freedom to worship God as their own consciences might direct. It should be noted that these people were not originally called "Pilgrims," not until late in the 18th century. From that time till about the middle of the last century the term was applied equally to those who settled Plymouth and the Bay Colony.

It is sometimes said that the Pilgrims were separatists, and the Puritans non-conformists, but the fact seems to be plain that the Puritans themselves made no such distinction. The

Puritans did object to certain so-called corruptions in the established churches, and in the resistance to these corrupt practices, they became in practice also separatists, and so permitted no Church of England or of Rome to be established in the colony. The churches both in Pilgrim and Puritan settlements were alike independent, choosing and ordaining their own pastors, teachers, and ruling elders, and "were composed of such Christians only as could satisfy the other church members of their converted state."

The Pilgrims, however, were essentially not reformers or purifiers, but out and out separatists, breaking away completely from the established church of England and migrating to America as their only place of refuge and relief. They objected not only to the corrupt practices, but to the fundamental principle that set up an authoritative, established church, whether it were Roman or Anglican. Their revolt was absolute. Their doctrine of a church was quite the opposite of authority established in high places. It was based on the simple assertion that wherever two or three were gathered together to worship God, even though it were only in John Robinson's parlor, a church existed, for they thought of a "church" as a purely spiritual thing. There could be no compromise on this principle, and so they must become separatists, absolute and final. They were plain, common people, thoroughly in earnest, more or less uneducated in the rank and file, and nearly so even among the leaders. But they were also folk of high moral and physical courage, though lacking in the type of mind and character that produces great political leaders and captains of industry. The Pilgrims, however, have always appealed to the romantic imagination of men and poets, and to all who admire men and women who have the courage of their convictions and the will and dauntless courage to go through with them.

Pilgrims were poor artisans and laborers and tenant farmers. The Puritans were, in many instances, men of means, often with college degrees, and occasionally men of title. "The Pilgrims landed bound to work for seven years to pay off those who had loaned the money for their passage. A considerable

number of the Puritans brought with them wealth, elaborate household goods, and servants."

Notwithstanding these differences, the Pilgrim and Puritan were always friendly, living as neighbors, sharing more and more each other's fortunes, fighting together often against their common enemies — hunger, Indians, and English arrogance. They were destined in the course of years to be so blended in a single type as to give birth to a new kind of world citizen, called "American." The history of New England, and Massachusetts in particular, is replete with the lives of men and women who have illustrated in their character and works the romantic turn of mind of the Pilgrim and the practical bent of the Puritan.

These early settlers were almost all of British stock. Their ideals were English, their laws of English origin and genius, and their faith strong, sturdy, independent, and original.

One may glean the trend of the thinking of these Puritans by examining the titles of some of the early tracts, pamphlets, and chronicles. For example: "Wonder Working Providence of Sions Saviours in New England"; "The Day-Breaking, if not the Sun-Rising of the Gospel with the Indians in New England"; "New England's Jonah Cast up at London"; "New England's Salamander Discovered"; "Bloody Tenent, Washed and Made White in the Blood of the Lamb"; "The Best Way of Living to Die Daily."

THE GROWTH OF DEMOCRACY

The First Charter held the germ of democracy. It provided a first step, at least, towards restoring government to the people. It was framed by a highly competent group of men, unselfish, if mistaken at times in what they attempted. Upham says in his history of this Colony: "There probably was a greater amount of practical wisdom and energy among the Puritan colonists than in any community, of equal numbers, ever brought together. These Puritan settlers faced an opportunity to solve the problem of government; to ascertain and determine the true method of forming a political organization in accordance with nature, reason, justice, and right, not to be paralleled elsewhere in the old and new world." To quote

further: "The Fathers of this colony followed no far off light; they moved only as experience opened the way; they tried every step as they advanced, indulged in no theories or speculations, and held fast only what was found, in their view, to be good, and thus accomplished the great end of a stable, prosperous, powerful, and permanent commonwealth. All the essential features of our present security and happiness were stamped into the fabric of society during the period of the First Charter."*

RELATION WITH NEIGHBORS

The inhabitants of Massachusetts, in running away from the English government with its oppressive measures, fell upon new dangers. Indians, Frenchmen, Spaniards, Dutchmen, and even the non-Puritan English colonies were destined to complicate the problem of settlement in the new territory.

The relation of the colony with the Indians was on the whole very good. A pestilence a decade and a half before the coming of the Puritans had left few Indians in the territory settled by the colony. This condition, along with the friendly relation between the Plymouth colony and the Indians, made it possible for the new colony to establish itself before a serious outbreak occurred. Fur-trading tended to further friendly relations. The influence of Roger Williams and John Eliot was important in settling many serious disputes between the whites and their Indian neighbors.

The Pequot War of 1637 saw the destruction of the Pequots without serious loss of life among the settlers.

The French claimed the territory granted to the Massachusetts Bay Colony, and did not take kindly to the planting of the colony. Captain Argall from Jamestown had destroyed French settlements in Acadia as early as 1613, and for some decades there was a good deal of hostility over land boundaries and trading privileges. The marauders, who, from their base of operations close to Port Royal, preyed upon the commerce of the English colonies, tended to increase the unfriendly feelings between French and English.

* "The Records of Massachusetts under Its First Charter," by Charles W. Upham. Published by the Massachusetts Historical Society.

The Dutch who had settled New Amsterdam, as they called New York, explored first the country along the Hudson. Then, under the leadership of Adrian Block, in 1613, they explored the New England waters. Block visited Long Island Sound, the Connecticut River, Block Island, which bears his name, and the coast as far as Nahant. By 1635, the New England men in Connecticut were making serious threats against the power of the Dutch. Although the Dutch flag remained above the Dutch trading posts at Hartford until 1654, this Dutch colony was completely isolated by the English settlements. In that year Dutch possessions in New England passed completely out of existence. In 1664 Charles II added New York to his jurisdiction and supported his decree by armed force. He was aided by men from Connecticut and Massachusetts. As a result, when the rank and file of the Dutch were assured that they would be given all the liberties of Englishmen, they capitulated, and New York in fact became an English possession. The English were now in control over all territory along the Atlantic seaboard from Florida to Maine.*

The Pequot War, however, did not remove entirely the danger of attacks of the Indians. This menace soon developed again. In 1643, with a view to defence against attacks by the Indians and encroachments by the French and Dutch settlers, Massachusetts, Plymouth, Connecticut, and New Haven formed a confederation under the title "The United Colonies of New England," a "firm and perpetual league of friendship." Maine, Providence, and Rhode Island sought membership, but on account of their wide differences in religious belief and practices, they were quite out of harmony with the others and so were refused admission. This league was loosely drawn and the members never acquired the art of working together, each acting independently, except in war, in Indian troubles, and boundary disputes. The work of the confederation was carried on by a commission, made up of two delegates from each of the four colonies, meeting annually. The voting was individual and not by colonies. A three-fourths vote was necessary for a decision. Although several boundary disputes

* Based on Bassett's "A Short History of the United States," p. 72.

were settled by the confederation, and money was raised for spreading the Gospel among the Indians, its chief claims for distinction were (1) bringing to a successful close King Philip's War, and (2) showing the way for a more thorough-going union in the coming years. "Its failure was due partly to the distance of the colonies apart, and to the strength of the instinct for local self-government, a distinguishing political trait of New England till our day."*

ANNULMENT OF THE FIRST CHARTER

Forces at work from the beginning were tending toward the annulment of the colony charter. The English government did not like the removal of the headquarters of the company to the colony. Sir Ferdinando Gorges organized a thorough-going opposition to the grant of land given to the Massachusetts Bay Colony, which he claimed had been originally granted to him. The independent spirit of Massachusetts leaders, their refusal to return the charter to England, their strict adherence to Congregationalism, and their treatment of the agents of the King are some of the factors which finally brought Massachusetts into utter disfavor with the authorities in England. Even before the end of the first decade it looked as though the charter would be annulled. This might have happened had not political troubles between the King and Parliament come to such a pass that the King found himself too busy with affairs at home to proceed actively against Massachusetts.

During the years from 1630 to 1684, Massachusetts had grown by leaps and bounds in every essential respect. Population had greatly increased, schools and churches had been established everywhere, and trading and commerce were in a most flourishing condition. But over and above whatever material wealth Massachusetts may have possessed, the colonists felt that their richest possession was self-government. As an expression of this faith they addressed a paper to the King early in the year 1660, asserting their right to elect their own officers, to make their own laws and execute them with-

* History of the United States. E. B. Andrews. Vol. 1, p. 47. Charles Scribner's Sons, Publishers.

out appeal to London so long as they were not repugnant to the laws of England, and to defend themselves by force of arms, if necessary, against any infringement of their rights, even from Acts of Parliament or of the King, if prejudicial to the country or contrary to just colonial legislation. All this may seem like an extreme and tactless attitude. Perhaps it was, but, for men cast in the mould of our Puritan fathers, very intense and single-minded, devout almost to the point of fanaticism, honestly believing themselves to be in the hands of God, and living as human agents to express His will, it was logical that such a nature should be independent and resent anything that seemed like interference with their liberties and privileges.

When the Restoration came, in 1660, Charles II threatened to exert a stricter political control over Massachusetts than that to which it had been accustomed during the years of Puritan control in England. He demanded of the colonists the oath of allegiance, that justice be administered in his name, that franchise be extended to all freemen "of sufficient substance," and that the people be allowed to use in all worship the forms of the English church. This attitude was significant of a colonial policy that King Charles through his minister Clarendon was formulating, part of which contemplated "harnessing the Bay mare."

Massachusetts, in the short period of its existence, had developed an extensive maritime commerce. During the Interregnum, she had become, as just indicated, quite independent and self-reliant, not only due to the lack of foreign interference but also to the absence of many interior troubles as a result of the operations of the Confederation of the United Colonies. As a result, it was easily logical for Massachusetts during these seventeen years to slight oaths of allegiance, to administer justice in her own name, to limit the franchise to the well-to-do and educated members of the Congregational Church, to coin money without reference in any way to royal authority, and otherwise to act very much like an independent state.

When Charles II came to the throne, he found himself, therefore, face to face with the very perplexing problem, how

to bring this colony into line with his colonial policy. There was expressed in England great fear that Massachusetts had become so powerful that there was grave likelihood of her breaking away completely from English control. Charles dispatched commissioners to Massachusetts to deliver a tactful letter of remonstrance, and also to get the facts about the true state of the colony. The royal motive was above criticism. The magistrates, however, received the King's commissioners (1665) with the feeling that the King was striking a blow at all cherished liberties. As a result, the commissioners failed in all outward aspects, but underneath, it was felt by many that the theory of a theocratic type of government had received during the discussion of the items in the royal letter a severe jolt. The Crown must be given credit for doing everything in its power by peaceful means to come to an amicable understanding with the Massachusetts colony. The chief obstacle to this was in the marked difference between the two in interpreting the charter.

The old Privy Council Committee that had attempted a settlement of differences in 1665 and 1671-72 was abolished, and in 1676 a new body was created called the Committee of the Lords of Trade and Plantations, which operated until 1696. It had general charge over the colonies. New England became at once the center of their activity, because the case of Massachusetts was outstanding and critical. On it hinged the very success of the whole colonial policy. All of the other colonies and much of Europe were watching with eager eyes the outcome of the controversy between Massachusetts and England.

In 1676 Edward Randolph was dispatched as a messenger from the Crown, with a letter demanding that Massachusetts send agents to England to clear up questions about the violation of charter requirements. Randolph was also required to gather all facts possible about the true state of affairs. He was able, alert, zealous in the discharge of his duty, thoroughly acquainted with colonial affairs, and honest, personally. Yet withal he was what may be called a petty politician, one bent upon setting up his own case, even at the expense of exaggerating the facts. He was wholly out of sympathy with the Puri-

tan system. It was logical, therefore, that he should gain only the cordial dislike of the colonists. His errand was fruitless, and he returned to England in 1677 without anything like an answer to the King's letter, merely that the laws of Parliament did not apply to Massachusetts. Stoughton and Bulkeley went over as agents, however, in this same year. The net result of their mission was that the King was prevailed upon by the Lords to offer to Massachusetts a supplementary charter granting to it many of the powers it had usurped, provided, Massachusetts would recognize English authority. But Massachusetts would not agree to this, and instead declared itself as willing only to "re-enact the Navigation Laws as laws of the colony." She would co-operate with but not be controlled by the King and Parliament.

Stoughton and Bulkeley returned to Massachusetts with royal instructions demanding that Massachusetts (1) obey the Navigation Acts, (2) respect the territorial boundaries, (3) make ready to receive a supplementary charter, and (4) repeal all acts repugnant to the laws of England. But the General Court made no real attempt to accede to any of these demands. This left the Lords with but one alternative: cancellation of the charter. Massachusetts did make a half-way provision for obedience to the navigation laws, and in 1678 did agree to administer the oath of allegiance and pass a law against treason. She had also bought of the old Gorges' claimants the whole territory of Maine for 1,250 pounds sterling, an act that added fuel to the flames. In 1679 Charles made another attempt at settlement, and failed. In 1681 Randolph again presented a letter to the General Court from the King, this time with a threat attached. The General Court, after a while, sent over Dudley and Richards as agents but without power to do anything that might limit or impair the "liberties and privileges in matters of religion and worship of God." As a result, King Charles ordered the cancellation of the Charter in 1684. In 1685 James II caused an exemplified copy to be served on the General Court.

On May 17, 1686, Joseph Dudley, son of Thomas Dudley who had been governor of Massachusetts at five different times, was made president of a commission to administer the affairs of

Massachusetts, New Hampshire, Maine, Plymouth and Narragansett Country, pending the final establishment of the Dominion government. He had many of the powers of the



THE PROVINCE HOUSE

From "Colonial Children," by permission of the Educational Publishing Corporation.

governor and assistants, but was responsible to the King and not to the people. After a brief show of resistance the General Court ceased to function. "It ended with the assumption by

Joseph Dudley of an executive office with which the popular will had nothing to do, and the heirs of the Puritans never forgave him."

Business advanced apace under Dudley, and the Episcopal church obtained a foothold in the establishment of King's Chapel in June, 1686.

Dudley was soon relieved of office, and a military leader, Sir Edmund Andros, succeeded him as Royal Governor. He entered Boston with 100 British redcoats, December, 1687, and was proclaimed governor of all New England colonies. He was an "angular-minded, honest, unimaginative soldier, who should never have been selected for the work he was set to do." In 1688 New York and the Jerseys were added to the Dominion of New England, making the unit altogether impossible for one governor to control successfully. The net result of his widespread, tactless, stern efforts at control was to gain from all parties deep distrust. The Revolution of 1688 saved a situation that was fast becoming intolerable.

The union of all New England made it easy to defend the country against the French and Indians. If James II had allowed Andros to summon a legislature, the Dominion might have lasted. But the people refused to be governed and taxed without representative government, having enjoyed it so long. As soon as they heard of the Revolution in England, which ousted James II and elevated William and Mary to the throne, the people of Massachusetts, in 1689, overthrew Sir Edmund Andros, and revived the government that had existed under the Colony Charter. "Drums beat and gala-day was kept. Old magistrates were reinstated. Town meetings were resumed. All believed that God had interposed, in answer to prayer, to bring deliverance to his people."*

"For the special colony of Massachusetts, separated from the other elements of the Dominion of New England, the year 1689 marks the culmination of a great experience. The two great obstacles to progress in the colony were removed: the political power of a group of religious persons who were not a part of the constitutional government of the colony, and the

* History of the United States. E. B. Andrews. Vol. 1, p. 80. Charles Scribner's Sons, Publishers.

religious qualification for the colonial and town suffrage. The removal of those two stumbling blocks could only be brought about by hard knocks; and the acceptance of those two reforms was a proof that they had long stood in the way of the prosperity and happiness of the people of Massachusetts.”*

THE PROVINCE CHARTER

In 1691, under William III, Massachusetts received a new charter known as the Province Charter, since it vested the territory formerly comprised in Maine, New Plymouth, and Massachusetts, together with Nantucket and Martha's Vineyard, in the "Province of the Massachusetts Bay in New England." Although it granted more self-government than most of the other colonies enjoyed, it was not so free as the old charter. Under the Province Charter, the governor, appointed by the King, had the right to veto the election by the General Court of members of the upper house, and to veto measures passed by the General Court. The laws were also subject to disallowance by the King. The appointment of judges, too, was in the hands of the governor and council, but this was an important act as it separated the courts from the legislature. Property, not religion, was made the basis of suffrage. The Royal Governor never became as powerful in fact as he was on paper, as he was dependent on the General Court for his salary, and as a result had to sign most of the laws that it passed. The first Royal Governor, Sir William Phips, was a Negro boy who became rich by discovering a sunken Spanish treasure ship.

Some gains in this change were: (1) suffrage was extended to all men who met a certain small property qualification; (2) toleration was extended to all Protestant sects; and (3) an independent judiciary. Also the territory of Massachusetts was enlarged to include Nantucket, Martha's Vineyard, Plymouth, and Maine. Maine remained a part of Massachusetts until March 15, 1820. Nova Scotia was named in the charter, but at that time it was French and when it was conquered by England it was made a separate English province.

* Commonwealth History of Massachusetts. Chap. XXI. By A. B. Hart. State's History Co., Inc., Publishers.

SOME CONTRIBUTIONS OF THE PURITANS TO GOVERNMENT

1. Our present State government has been the product of growth, rather than the act of any particular inventive genius of the forefathers, and grew out of the "actual experience gained by generation after generation of English colonists in managing their own political affairs." The germ of this democracy may be found in the rights of the freemen in the Charter of the Massachusetts Bay Company in New England.

2. The Puritans prepared the way for democracy by local self-government in the towns, by their sense of public duty, and by establishing popular education in the hope that the people would be intelligent when they came to exercise power.

3. The Massachusetts Bay Colony introduced the practice of: (a) voting by ballot, used throughout the nation today; (b) filling all principal offices by election; and (c) having elections at frequent or stated intervals. The first record of secret voting in the English colonies was at the General Court in Boston, in 1634, when Dudley "chosen by papers" defeated Winthrop for governor.

4. The Charter of the Massachusetts Bay Company in New England was drawn so skillfully that it became a model for other colonies, and when it came time to draw up a state constitution many of the thirteen colonies used it as a pattern. This is especially true of the Constitution of Massachusetts, drafted by John Adams in 1779.

5. "A great epoch in the history of social progress was reached when our New England ancestors recognized the support of popular education as a proper function of local government."

6. The Puritans left as an imperishable heritage a sense of faith in God, high ethical standards, and an insistent demand that the leaders shall be men of character as well as ability.

THE PURITAN

Within the character of the Puritan himself there lived two quite different personalities. On the one hand, the Puritan was rigidly and narrowly religious; on the other, a fighter, a politician, and a natural tradesman. Lord Macaulay caught the true spirit of this sort of human phenomenon, and in his

essay on "Milton," he wrote this graphic, and understanding description: —

"We would speak first of the Puritans, the most remarkable body of men, perhaps, which the world has ever produced. The odious and ridiculous parts of their character lie on the surface. He that runs may read them; nor have there been wanting attentive and malicious observers to point them out. . . .

"The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging, in general terms, an over-ruling Providence, they habitually ascribed every event to the will of the Great Being for whose power nothing was too vast, for whose inspection nothing was too minute. To know Him, to serve Him, to enjoy Him, was with them the greatest end of existence. . . .

"The Puritan was made up of two different men, the one all self-abasement, penitence, gratitude, passion, the other proud, calm, inflexible, sagacious. He prostrated himself before his Maker; but he set his foot on the neck of his King. In his devotional retirement, he prayed with convulsions, and groans, and tears. He was half-maddened by glorious or terrible illusions. But when he took his seat in the council, or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind them. People who saw nothing of the Godly but their uncouth visages, and heard nothing from them but their groans and their whining hymns, might laugh at them. But those had little reason to laugh who encountered them in the hall of debate or in the field of battle. These fanatics brought to civil and military affairs a coolness of judgment and immutability of purpose which some writers have thought inconsistent with their religious zeal, but which in fact were the necessary effects of it. The intensity of their feelings on one subject made them tranquil on every other. . . .

"When all circumstances are taken into consideration, we do not hesitate to pronounce them a brave, a wise, an honest, and a useful body."

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BIOGRAPHICAL SKETCHES

John Winthrop

On January 12, 1588, at Groton Manor in Suffolk County, England, there was born to Adam Winthrop and Anne Browne Winthrop a son who was named John. This child was destined in the coming years to play an important part in American history and to win for himself the title of "Commonwealth Builder."

Winthrop had a splendid background, for his family had played an important part in the industrial and political life of Suffolk County. In good time he entered Trinity College, Cambridge, and remained there for two years. Soon after leaving this college he began the practice of law and held the office of justice of peace at eighteen.

Several years later he held an attorneyship of the Court of Wards and Liveries, a court somewhat similar to our Probate. He was apparently prospering professionally and financially, when he suddenly lost his appointment on account of his support of the Puritan cause.

The Winthrop family took an active part in helping the Puritan movement, which was particularly strong in Suffolk County.

Even as a young man, John Winthrop had been serious-minded and devout. "Religious Experiences," which he wrote at this time, reveals the deeply religious nature which was so characteristic of him. He thought of giving up the practice of law and entering the ministry, but his family and friends persuaded him not to do this. Suffolk was one of the strongholds of Puritanism, and it is not surprising that he was attracted by the movement.

It was at this time that his interest in colonization is shown. He was one of those who signed the Cambridge Agreement, and later in the same year, 1629, he was unanimously elected Governor of the Massachusetts Bay Company. Governor Matthew Cradock did not wish to come to America so had resigned to make way for one who was willing to emigrate. Governor Winthrop did not seek the office and modestly stated that there were other members of the company better qualified

for the position. He, however, from the very first did his work so well that it was clear the company and colony had been fortunate in their choice. In fact, he wrote later in his "Journal" that it did look as if his presence was necessary for the welfare of the colony, as others qualified to lead left so much of the responsibility to him. Great responsibilities had to be met from the time he took office. The first winter was a very busy one as plans had to be made for the migration in the spring. Governor Winthrop spent nearly the entire winter in London and went up to Groton Manor to see his family but three or four times.

The enforced absence from home must have been a real sacrifice, since he was a fine husband and father, who was very solicitous for the welfare of his family.

Under his direction in the spring of 1630 a group of about nine hundred colonists assembled, departed from England on April 8, 1630, in one of the largest fleets which up to that time had crossed the seas under the English flag, and arrived in Salem harbor on June 12, 1630, after sixty-five days at sea. During the voyage he was elected governor for a second term and was subsequently re-elected annually until 1634. In 1636 he was deputy-governor under Sir Harry Vane. With this gentleman he engaged in an animated controversy over the doctrines of Anne Hutchinson and this evidently became a political issue, for in 1637 he was elected governor once more over Sir Harry. He continued to be governor, with a brief interval, during the rest of his life. When he was not governor he was usually deputy and always assistant. He exercised more influence, probably, than any other one man in forming the political institutions of Massachusetts.

Governor Winthrop invested nearly all of the money which he had realized from the sale of his English property in the Company's project. Most of this he lost because of the strain and hardship during the first few years before the settlement became prosperous. He acquired a new fortune, however, partly from generous grants given him by the General Court, and partly from his share in the division of land, to which he was entitled as a freeman. For several years, he refused to accept any salary as governor. He did, however, receive many

presents from private citizens, and a public subscription was raised for him.

The first great problem which Governor Winthrop faced as leader of the new colony was to find places for the hundreds of settlers to build homes and secure supplies to carry them through the winter. The decision to scatter them over a considerable area was wise, but in spite of this there was much suffering and hardship. He was very much concerned for the physical well-being of the inhabitants and had many vexing problems to meet.

The next great problem was to organize the government. First, the question of who should be admitted as freemen arose. The solution was to make admission to the Company difficult to obtain; then the problem as to whether the freemen should be allowed to elect only the "assistants" or both "assistants" and governor. It was decided that according to the charter they should elect both. The next issue was regarding the right of the towns to elect deputies to the meeting of the General Court. This privilege was granted. In all of these struggles Winthrop took a leading part because of his education and experience. He was opposed to unlimited democracy, for he said, "The best part of a community is always the least, and of that best part the wiser part is always the lesser."

During Winthrop's life the question of suffrage and its limitation to church members led to violent controversy and protest. In 1647 the General Court voted to allow non-church members to participate in town government. Winthrop believed so strongly that the authority of the governor and magistrates should be strengthened that he was accused of desiring to make it absolute. Controversies over taxation, religious beliefs and practices, toleration, regulation of the social and economic life of the colony through legislation and other matters arose from time to time. But Winthrop, thoroughly devoted to the welfare of the people, worked wisely and continuously in their behalf. In many of the controversies, he took a position between the most conservative and radical groups in the colony.

Fortunately, Governor Winthrop has left a record of his

life and times from 1630 up to the date of his death in 1649 in the form of a "Journal" or "History of New England." He began writing it while on the way to America. Some of the manuscript is still in existence. It contains accounts of events, accidents, crimes, occurrences, personal notes, discussions of public questions, the organization of a government competent to meet difficulties and dissensions, characterizations of his associates, summaries, digests of arguments, and many other matters. It reveals the writer's inner life and motives, private thoughts, and defense of his actions. It is invaluable as a source book on the early history of the English in America.

One of his greatest services was in handling the business of the colony in such a way as to prevent disaster before the colony was firmly established.

Whether we have in mind the political, religious, social or business aspect of the colony, we recognize that his death on March 26, 1649, was a real tragedy.

John Winthrop represented much that was characteristic of Puritanism — devoutness, earnestness, strictness. He also represented much that was most characteristic of the general, social and political theory of his day — especially a belief in the privilege and duty of the superior classes to rule, and the duty of the other classes to submit to social and political leadership. He thought it the duty of the officials to compel obedience in matters of government, religion, and morals, and to secure the desired unity was willing to use punishments that we should consider far too severe. Yet his severity was tempered with a sympathy and kindness not found in some of his advisers. Professor A. B. Hart in the "Commonwealth History of Massachusetts" has given this very concise and excellent summary of the characteristics of John Winthrop:

"Any dispassionate study of Winthrop on the background of his times and circumstances must concede that he was the greatest Massachusetts figure of his century. He was honorable, he was usually just, he was considerate, he was long-suffering, he was wise, he was religious, he was a statesman, and he loved his fellowmen. He had at heart, above all things else, the welfare, the power, and the perpetuity of his beloved Commonwealth of Massachusetts."*

* By permission of author.



ANNE HUTCHINSON
CYRUS E. DALLIN, SCULPTOR

Anne Hutchinson

A baby girl born in Alford, Lincolnshire, England, about 1590, was destined in the years to come to play an extraordinary part in the Massachusetts Bay Colony. While she spent most of her youth in England, she felt drawn toward Massachusetts Bay because Rev. John Cotton was for her the best minister. Anne herself was a daughter of an English preacher, and was interested in the preaching of John Cotton and of her brother-in-law John Wheelright. It was her desire to sit under Mr. Cotton's preaching which led her to Massachusetts. In her new home she still continued her interest in church, but she spent a great deal of time aiding her fellow-townsmen as a nurse, midwife and physician. In this way she knew many people, and her pleasing personality won for her many friends.

It was impossible for her to keep to herself her ideas about church and the sermons the ministers preached; so she gathered about her the friends she had made among the women, and not only discussed the sermons but ventured too liberal doctrines of her own. All this was frowned upon by some of the leaders of the new colony; but Governor Vane, Wheelright, and a majority of the Boston Church were favorable to her. For a time John Cotton himself was interested in her teachings. Mrs. Hutchinson began to discuss the sermons of all the ministers. Various ministers and officials reproved her for her zeal. The historian Bancroft says that "The dispute infused its spirit into everything; it interfered with the levy of troops for the Pequot War; it influenced the respect shown to the magistrates, the distribution of town lots, the assessment of rates; and at last the continued existence of the two opposing parties was considered inconsistent with the public peace." Finally a synod was called, and the following resolution was passed:—

"Though a few women might meet together for prayer and religious conversation, yet large companies of them, as sixty or more, who convened weekly in Boston taught by a particular one of their number, in doctrine and exposition of the Scriptures, were disorders."

In this synod, eighty-nine points were laid down for Mrs. Hutchinson to consider and give agreement to under penalty of expulsion. But, on account of influential support which

she had, and because reports were being carried back to England that Massachusetts Bay Colony was a bed of separatism, the General Court summoned her to appear before them in 1637.

The Court had quite a difficult time with her, for she was full of wit and wisdom, continually showing the members of the Court that they were condemning her for the very things they did themselves. Finally, after much deliberation, the Court declared her guilty, and sentenced her to be banished in November, 1637. On account of the approach of cold weather, she was allowed to remain at a private house at Roxbury during the winter. She later sought refuge in Rhode Island. Some of her friends in Boston tried to make it possible for her to return, but in vain. Her husband's death in 1642, together with continual persecution by her enemies, caused her to move to Long Island. Unfortunately for her, the Indians and the Dutch were at war, and in 1643, the Indians invaded her retreat, and murdered everyone there except her little granddaughter. The place where this occurred was probably near Hell Gate, Westchester County, New York. Several women and children living nearby escaped in a boat, but the granddaughter was carried away to live with the Indians. Four years later, she had the opportunity to return to her friends, but she chose the Indians whom she knew.

The people of Boston considered the untimely end of Anne Hutchinson as a judgment from heaven, and felt justified in their arbitrary treatment of her. Yet her vision was far beyond that of her time, although, as she admitted, "the height and pride of her spirit" was too evident. Johnson called her "the masterpiece of woman's wit," while Governor Winthrop admired her as a "woman of ready wit and bold spirit." In the making of Massachusetts Bay Colony into a stronghold for freedom and democracy, Anne Hutchinson undoubtedly had a part.

Sir Harry Vane

Sir Harry Vane arrived in Boston in the autumn of 1635. He immediately became very popular. This was in part due to his own charming personality and unusual ability, and also due in part to the fact that he had left England because of his



SIR HARRY VANE
FREDERICK MACMONNIES, SCULPTOR

By courtesy of the Boston Public Library.

break with the established forms of religion and had adhered, supposedly, to the Puritan views. Doubtless, the fact that he came from one of the better families of England, and one prominent in affairs of state, caused the colonists to look upon him as one having possibilities of leadership. His father, Sir Henry Vane, had been a member of Parliament for more than thirty years, was considered a diplomat of high order, and was trusted by the government to negotiate much important business with foreign countries.

Vane's biographer says of him: "At the age of sixteen he became a gentleman-commoner of Magdalen College, Oxford. In his early youth, according to his own account, he had been giddy, wild, and fond of 'good fellowship,' but the year before entering college he became seriously inclined." While carrying on his studies, he grew to disbelieve the doctrines of the established church of England, and finally left Oxford and went to the continent because he would not conform to the teachings of the church.

Sir Harry's change in religious belief was a source of annoyance to his father, who was at that time a member of the King's Privy Council. Both he and the King endeavored to persuade Sir Harry to relinquish his Puritan leanings and continue to accept the government's established forms of worship, but to no purpose. To save his father's embarrassment, he finally came to Massachusetts Bay.

His immediate popularity is shown by the fact that he was elected governor in March, 1636, although only twenty-four years of age, and had been in the colony only since the previous autumn.

As a governor his career was "brief and stormy." He soon found himself in controversy with captains of British vessels, anchored in the harbor, over their request to have the British flag raised over the fort. The magistrates opposed the raising of the flag because it had on it the Papal Cross. Although Vane was a Puritan, he considered such an attitude quite extreme, and had the flag displayed in defiance of the will of the magistrates. This act turned the magistrates and their followers against him.

The teaching by Mrs. Anne Hutchinson of certain religious

views stirred up bitter controversy at this time, since her views conflicted with the then-accepted views of the church in Massachusetts. She secured a large following in Boston, but was not accepted by those outside of Boston. Governor Vane believed in freedom of religious thought and took the side of Mrs. Hutchinson in the controversy. This increased the opposition of the clergy and the magistrates toward him, so that, when he stood for re-election in 1637, he was defeated by John Winthrop who represented the opposition. As a result of the change in government, Mrs. Hutchinson and John Wheelwright were later banished from the colony. After a brief controversy in pamphlet form with Winthrop, Vane returned to England, August, 1637.

During the remainder of his life, he was most of the time prominent in the government of England.

From 1640 to 1643 he was Associate Treasurer of the Navy and in 1643 became Treasurer. He took his seat in the House of Commons in April, 1640. He was re-elected a member of the Long Parliament. Here he took an open position against the arbitrary measures of the King. He is given credit by his biographer (Hume) for the "Solemn League and Covenant, a union of England and Scotland, which also comprehended the Irish." During the civil war in England he was engaged on various commissions for negotiations with the King. He was a power against all compromise, "except upon such a basis as would forever protect the people against the tyranny of the Crown." When Cromwell forcibly overthrew Parliament by excluding all members not in sympathy with his purposes (1648), Vane withdrew because he was opposed to such methods.

From 1649 to 1653, Vane was a member of the Council under Cromwell, having been recalled and assured by Cromwell of the "purity of his purposes." This Council really had entire control of the government of England and Sir Harry Vane was for some time its President. At one time, because of the need of funds, he relinquished his salary which was between \$25,000 and \$30,000 per year. When Cromwell broke up the Parliament by excluding those opposed to him, Vane, shocked by this arbitrary performance, withdrew to his estate at Raby

Castle. Here he wrote a pamphlet in opposition to Cromwell because of which he was later imprisoned, but finally in 1656 was liberated.

Cromwell died in 1658 and his son Richard became Protector. Sir Harry Vane was again elected to Parliament. On May 7, 1659, the Commons declared against any single person directing the government and appointed a committee of safety to take charge. Sir Harry Vane was a member of this committee. With the abdication of Richard, Vane became chairman of a committee to take charge of the government. Vane sided with the army against Parliament and thus carried on the government for a time. Finally Parliament gained control and Vane was sent, under custody, to his estate.

After the restoration of King Charles, Sir Harry was committed to the Tower and later, in 1662, was executed on Tower Hill. He had carried on in a steadfast manner throughout one of the most turbulent periods of England's history, battling at all times for representative government. He had opposed the tyranny of the King from the beginning, and, though high in authority under Cromwell, opposed Cromwell's tyranny whenever it appeared. Because he stood for advanced ideas in government and religion, and because of his personal popularity with the people, the authorities were afraid to permit him to address the people on the occasion of his execution. All he was permitted to say was, "Blessed be God, I have kept a conscience void of offense to this day and have not deserted the righteous cause for which I suffer." Because of his popularity and the fear of the public, the King restored all of his estates and honors to his family.

Winthrop, in his Journal, gives him the following significant tribute:

"But it pleased God to stir them up such friends, viz., Sir Henry Vane, (who had sometime lived at Boston, and though he might have taken occasion against us for some dishonor which he apprehended to have been unjustly put upon him here, yet both now and at other times he showed himself a true friend to New England, and a man of a noble and generous mind, etc.)"

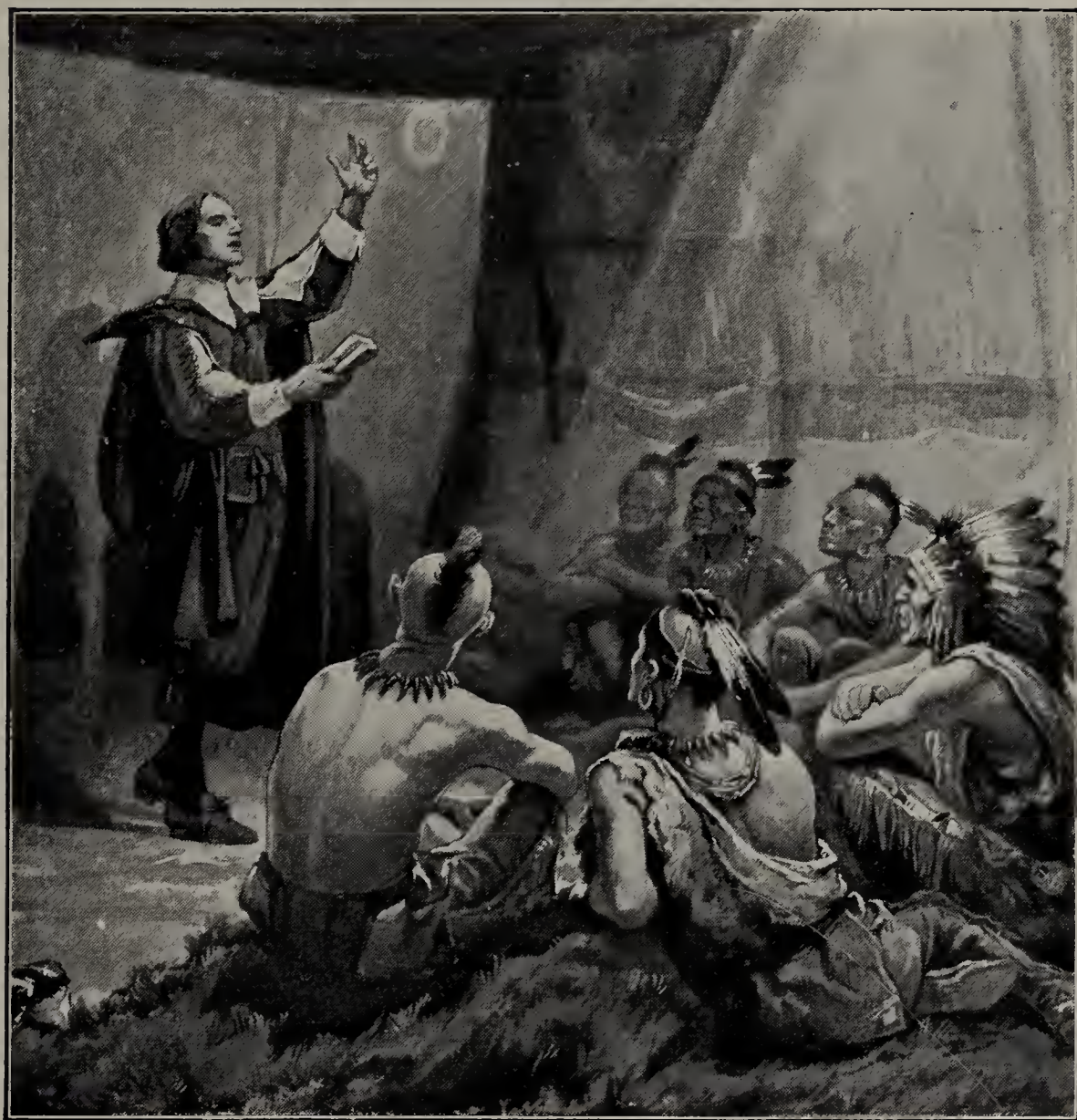
It deserves to be said that these words constitute a tribute to the greatness and magnanimity both of Vane and of Winthrop.

John Eliot

John Eliot, "the apostle to the Indians," is held in respectful and cherished remembrance because of his efforts to influence the lives and save the souls of the Indians by Christian teachings. Although the charter of the Massachusetts Bay Colony stated that one of the principal purposes of the founding of the colony was "to communicate the gospel unto the Native Indians," no real effort to do this was made until about ten years after the arrival of the first settlers. Mr. Bourne, a missionary who had settled in Plymouth, addressed the Indians in their own language while Thomas Mayhew and his son endeavored to Christianize the natives of Martha's Vineyard. Eliot's work is outstanding, however, because he alone saw that, if the conversion of the Indians were to be genuine rather than mere outward compliance, they must be reached by teachers and preachers of their own race. In order to accomplish this purpose, he mastered the Indian language, translated the Bible into the native dialect, and taught certain Indians to read it in order that they, in turn, might become teachers of their own people.

Eliot was born at Nasing, Essex, England, in 1604. He graduated from Jesus College, Cambridge, in 1623, receiving the Bachelor of Arts degree. He was an assistant for a short time at a grammar school founded by the Reverend Thomas Hooker, who is well known as the leader in the settlement of the Connecticut colony. He then entered the nonconformist ministry. In 1631 he emigrated to Boston, where he officiated for a year in the church of a Mr. Wilson, who was visiting in England. In 1632 he was settled over the church in Roxbury. He retained his connection with this church until his death in 1690.

Very early in his ministry, John Eliot became deeply interested in spreading the gospel among the Indians. He acquired their language by the help of an old Pequot Indian named Job Nesutan, who became a servant in the Eliot family in 1637. He contrived to master the essentials of the language within a few months and translated the commandments, Lord's Prayer, and many texts. He spoke to Indians without an interpreter for the first time on October 28, 1646, at Nonantum, now



ELIOT PREACHING TO THE INDIANS

From Coe's "Founders of Our Country," by special permission of the American Book Company, Publishers.

Brighton, on the border of Newton. Here a settlement of Christian Indians was established, . but in 1651 it was removed to Natick where the first Indian church was established in 1660.

In addition to his zeal in Christianizing the Indians, Eliot thought that they should be given some education if they were to be truly civilized. Instruction was given at the Natick settlement and an experiment in democratic government was carried on. A simple code of eight laws was adopted. In 1653 Eliot published a catechism for their use, said to have been the first work published in the Indian language.

From this time on, Eliot continued to publish books and tracts both in English and the Indian language. In 1660 he published in London "The Christian Commonwealth or the Civil Policy of the Rising Kingdom of Jesus Christ," which suggested a Utopian or idealistic government founded on the Jewish Theocracy. It was criticized as containing seditious principles, and the governor and council of Massachusetts required him to retract some of its contents. His most stupendous work was the translation of the Bible into the Indian tongue. He had no grammar, dictionary, or written language to aid him. He had to form words by listening carefully to the Indian sound and then representing that sound in English. Here is the beginning of the Lord's Prayer:

Noo-shun keo-uk-qut, qut-tian-at-am-unch koo-we-su-onk, kut-ket-as-soo-tam-oonk pey-au-moo-utch, kut-te-nan-tam-oo-onk ne nai, ne-ya-ne he-suk-qut hah oh-he-it.

The New Testament was published in 1661 at Cambridge, Mass., and the Old Testament followed in 1663. The language in which they are written is no longer spoken, and only one or two persons of recent times have been able to read it. Copies of these editions are exceedingly rare. In 1666 he published an "Indian Grammar Begun," followed three years later by an "Indian Primer." What a tremendous amount of labor, patience and care was required to produce these remarkable works! Surely John Eliot had "compassion and ardent affection for the Indians even in their great blindness and ignorance."

The name "Praying Indians," as applied to Eliot's converts,

implies a suspicion that a confession of faith does not as readily make a true Christian of an Indian as it does of a white man. Even the colony at Natick was transferred to Deer Island, Boston Harbor, when King Philip's War broke out. Their Indian enemies considered them as allies of the English, while the English distrusted them because they were Indians.

John Eliot's missionary work, earnest though it was, affected only the small tribes along the sea-coast, and never reached the more powerful and larger inland tribes. While no accurate figures are available, it is estimated that at the outbreak of the war with King Philip there were about four thousand Indians professing Christianity.

This war together with other unfortunate incidents involving harsh and cruel treatment of the Indians by the English did much to nullify Eliot's noble work. A settlement of "Praying Indians" at Chelmsford was attacked, a boy killed, and five women wounded without cause. The murderers were tried but acquitted. When the Indians left the settlement, they replied to the urgings that they return in the following sorrowful phrases: "We are not sorry for what we leave behind; but we are sorry that the English have driven us from our praying to God, and from our teacher. We did begin to understand a little of praying to God." It is a great pity that the colonists as a whole came as far short of sustaining and justifying the faith in them which John Eliot had kindled among their native neighbors. Whatever friendship the Indians felt for the new-comers was apparently due, not to any conviction that they ought to love their neighbors, but to the personality and example of their gentle, kindly, and sincere teacher.

Eliot was one of the finest settlers who came to America. He was devoted to the well-being of those about him, regardless of race. He participated actively in helping the settlers at Roxbury by working for the establishment of a school. His devotion to the Indian population was so noble that he endured great hardships for their sake. He criticized some of the leaders of Massachusetts for what he regarded as unfair treatment of the Pequot Indians, with the result that a committee from the leaders rebuked him.



Jo: Endicott

By permission of William C. Endicott.

In his travels he experienced great danger and suffering. He tells of being wet for days at a time as he moved about through the wilderness. He lived even more simply than the pioneer conditions required, and gave to the needy about him very generously. He protested vigorously against selling into slavery the Indians who had been defeated in war. There was a kindliness about him that contrasted strongly with the attitude of some of the other leaders.

John Eliot was indeed a noble Puritan.

John Endicott

John Endicott was a very important man in the Massachusetts Bay Colony. In 1628 he and five others sailed from Weymouth, England, in the *Abigail*, in June, arriving at Naumkeag (now called Salem) on September 6th. He brought his wife and twenty or thirty other settlers to establish a new plantation, of which he was to be governor or superintendent. In 1629 the grant by which a settlement had been made in Cape Ann fell into his hands and the governor of that little colony, named Conant, lost his authority. Two of Endicott's men deserted and went over to Conant's party but were promptly punished by being banished. He continued to exercise authority under the English council until Winthrop arrived as governor of an enlarged domain, known as the Massachusetts Bay Colony, on June 12, 1630.

But Endicott had by no means ended his career as an administrator. He was deputy-governor, 1641 to 1644, 1650, 1654, and governor in 1644, 1649, and 1651 to 1665. Apparently he was a fighter on the battlefield as well as in the seat of authority, for in 1636 he accompanied a Captain Underhill and about ninety men on an expedition against the Indians on Block Island and the Pequots.

He was endowed with energy, sincerity, and boldness to a marked degree. He had no patience with those whose theological views differed from those of the colony. In an apologetic address to King Charles II in 1661 he speaks of the Quakers as "open and capital Blasphemers, open Seducers from the glorious Trinity . . . open Enemies to Government itself; after all other means for a long Time used in vain we

were at last constrained for our own Safety to pass a Sentence of Banishment against them upon Pain of Death." He was unmoved when four of the despised Quakers were hanged in Boston. "Such was their Insolency that they would not be restrained but by Death."

In 1634 a military company was drilling under a white flag adorned with the red cross of St. George. Because Endicott thought the cross savored too much of "Popery," he rashly cut it out.

The revels of Thomas Morton at Merrymount caused Endicott much distress. After Captain Myles Standish of Plymouth had driven Morton's band away and banished Thomas himself to England, Endicott cut down the famous May pole. But Morton returned and renewed his revelries and lawlessness, whereupon Endicott again visited him, taking the charter of the colony along with him in a long tin box, doubtless intending to expound its provisions to Morton. But Morton fled into the woods and escaped.

Endicott was quite exercised because some of the men of the colony wore long hair. He insisted that women should veil their faces in public assembly. He disliked tobacco and opposed its use. He considered the Prayer Book a menace to the peace of the colony.

Captain Edward Johnson, founder of the town of Woburn, a typical Puritan farmer-colonist, characterizes John Endicott as "much honoured . . . a fit instrument to begin this Wilderness-worke, of courage bold undanted, yet sociable and of a cheerful spirit, loving and austere, applying himselfe to either as occasion served." . . . These words were written in 1654. They probably express the opinion of the majority of the colonists because he was repeatedly honored by election to the office of governor.

John Cotton

The conditions out of which the early settlers of Massachusetts Bay Colony came and the circumstances under which they came, gave a prominent position to the church and the ministers. Of these early ministers, John Cotton has been recognized as among the most famous.



*To the Reverend SAMUEL PARTRIDGE, M.A.
This PLATE, is with Permission, Humbly Dedicated, by his*



*VICAR of BOSTON LINCOLNSHIRE.
Much Obligated and most Obedient Humble Servant, John Buckler*

By courtesy of the State Street Trust Company.

ST. BOTOLPH'S CHURCH

He was born in 1585 in Derby, England. His father was a lawyer who led an earnest religious life, and his mother was mentioned as a devout Christian. His education was quite carefully provided for, so that he entered Trinity College, University of Cambridge, at thirteen years of age. He was of a scholarly nature, pursuing the studies of logic and philosophy, and was later recognized as a master of Hebrew, Greek, and Latin. He so distinguished himself during his college years that he received a much coveted fellowship in Emmanuel College, "the most Puritanly inclined of the colleges of the then prevailing Puritan University of Cambridge."

He distinguished himself here as a lecturer, scholar, and teacher to such degree that he was called to be the minister to the important parish of St. Botolph, Boston, Lincolnshire, England. His belief in the Puritan doctrines was so strong that he refused to conform to parts of the church ritual, yet so influential was he with these people that he carried on the work here for almost twenty years without molestation from the authorities. During this time he had become famous among Puritans everywhere.

He was much interested in the Puritan movement for the colonization of New England. In 1630, when Winthrop and his company were ready to sail, Cotton preached a sermon to them at Southampton, to which place he had gone with them, because of his interest in their enterprise.

A little later, Bishop Laud became more oppressive toward the Puritans, and summoned Cotton to appear before the High Commission Court. Instead of appearing, he secreted himself for a time, then fled to America, and soon became the teacher in the Church in Boston and colleague with Mr. Wilson, the pastor. He arrived in Boston in September, 1633. His coming marks an epoch in the history of the colony.

As a minister in this new parish, he continued the same studious life which he had led in England, and in like manner his earnestness and ability attached his parishioners to him with unusual fidelity. His influence was felt in all matters pertaining to governmental as well as religious affairs.

"His pulpit, especially at the Thursday lecture, was the place of frequent declarations of his opinion on current discussion, as, for example, in 1639,

when he made legal process against a Boston merchant who had been accused of charging unduly high prices the occasion for a discussion of the principles of trade; or, in 1641, reproved those members of the legislature who proposed to drop from office two of their 'ancientest magistrates because they were grown poor'; or, when, even more conspicuously, in 1634, preaching at the request of the General Court, he successfully defended the veto power of the magistrates against the opposition of the representatives of the Massachusetts towns."*

He maintained that the elders have the government of the church to the extent of admitting or excluding members. He also in his controversy with Roger Williams claimed that the civil authorities had the right to interfere in religious matters for the support of the truth. He maintained the duty of putting out those who after repeated admonitions persisted in rejecting important matters in doctrine or worship.

He took a leading part in the discussions of the doctrines presented by Anne Hutchinson, and at one time, with Governor Vane, supported her views, but the opposition won him over to their position by leading him to believe that he had been made more or less of a tool of Mrs. Hutchinson in her endeavor to spread her beliefs.

He likewise entered into an extended discussion with Roger Williams over his beliefs. This prolonged controversy did not cease until the end of Cotton's life.

In all of these controversies he was a supporter of the then prevailing tenets of the Church to which he had attached himself.

He was a ready and extensive writer of treatises on religious topics. These did much to influence the thought and form the ideals of the people of his time. Twenty years of such vigorous ministry in one community, and at a time when religious controversy was at the center of community life, left a deep impression upon those coming under its influence.

He had more to do, perhaps, with the development of Congregationalism in New England than any other individual. His scholarly presentation of each item of church polity did much to clarify the thinking of the times relative to church organization, beliefs, and practices.

* "Ten New England Leaders," by W. Walker. By permission of Silver, Burdett and Company.

"*The Way of the Churches of Christ in New England* was a full and elaborate account of the theory, methods, and usages of the New England congregations. Another publication considered as his greatest formative treatise on Congregational Polity was *The Keys to The Kingdom of Heaven*."

In the following quotation from his writings we have a type of the religious thinking of the times.

"We hold and believe, that not onely the Psalmes of David, but any other Spirituall songs recorded in Scripture, may lawfully be sung in Christian Churches, and, wee grant also that any private Christian who hath a gift to frame a spirituall song, may both frame it and sing it privately, for his own private comfort — nor do we forbid the private use of an Instrument of musick therewithall."

This position on the use of music which was not considered "inspired" was a full century in advance of the common acceptance in New England.

Walker gives a fair characterization of him in the following summary:

"Cotton stands preeminently as a typical Puritan minister, illustrative alike, in his virtues and his defects, in his studiousness, learning, zeal, moral earnestness, spirituality, breadth of interest in state and Church, yet narrowness of sympathy and intolerance, of the strength and the failings of the remarkable race of men that founded New England."*

Roger Williams

If anyone were to ask the boys and girls of Massachusetts who founded Rhode Island, almost unanimously would come the answer — "ROGER WILLIAMS." But if a few questions about him were asked, there might be some hesitation. If he had so much to do with Rhode Island, where did he come from? What kind of a man was he? Why did he found Rhode Island when a splendid colony like that of Massachusetts Bay was all ready for use?

Roger Williams was born in Wales about 1600. From his Welsh surroundings he imbibed a keenness of observation and spirit that made him a natural leader among his friends. As a

* "Ten New England Leaders," by W. Walker. By permission of Silver, Burdett and Company.

reporter, after he moved to London, he was brought to the attention of Sir Edward Coke, who aided him in getting a university education. Under Sir Edward, Roger studied law, but became more interested in theology, and finally became a minister. When he came to Boston in the ship *Lion* in February, 1631, he brought with him the reputation of a "young minister; godly and zealous having precious gifts."

He arrived in Boston on February 5, 1631. This was his first introduction to America. He early showed his tendency to disturb the 'accepted order of society by refusing to join the church in Boston, because the members would not make public declaration of their repentance for having been in communion with the Church of England. He soon went to Salem. His first duties in that place were as assistant pastor at the church.

He came to know the Indians, and won many of them as his friends. But among his own people he caused much disturbance by preaching again and again: —

1. "You do not own the land on which you are living; it does not belong to the King who sold it to you, but to the Indians."
2. "You have no right to tax people to support a church to which they do not belong, nor to compel them to attend church services."

These two messages were unwelcome to the Puritans, and they finally succeeded in getting Williams to leave for Plymouth, where he found more appreciation for his views. For two years he lived there, and not only made friends with the Pilgrims, but particularly he cultivated the friendship of the Indians, learned their language and its peculiarities, all of which was to prove of service to him later.

After these two years in Plymouth, Roger Williams returned to Salem as pastor and was still there when Governor Endicott cut the cross of St. George out of the English flag. Naturally, Roger Williams with his keenness of mind took his part in the excitement that followed this action of Governor Endicott. He was examined before the General Court, and ordered to be banished. Although this order was issued in October, 1635, he was allowed to remain in the colony until near the end of the year.

Nevertheless, there was much discussion about him, and he was continually blamed for organizing opposition to the government. Captain Underhill was sent to Salem to take him under arrest, and to put him on a ship that was sailing for England within a few days. Williams escaped to wander fourteen weeks during the bitter winter in the wilderness. He probably fled to the home of Massasoit, whose friendship he had won. Here his knowledge of and friendship with the Indians stood him in good stead. It is believed that the present Warren, Rhode Island, is where Williams settled. His first true establishment, after he had tried out Seekonk and found that he was within the boundaries of New Plymouth, was at Mooshassuc, at the head of Narragansett Bay, in June, 1636. Here with "at least three persons" Providence was founded.

A church was established there. This was the first Baptist Church in America. Government was a pure democracy, but since the Plymouth and Massachusetts Bay Colonies both claimed this land, Roger Williams went to England and secured a charter in 1644. On his voyage he wrote, "A Key into the Language of America," together with an account of the manners and customs of the Indians.

From these few statements can be seen why Roger Williams was banished from Massachusetts Bay Colony, namely, because of decided opinions of his own and his desire for freedom of conscience. In all his activities, both as a leader in the Rhode Island colony and as governor in 1654, Williams showed his kindness to others of different faith, but particularly to the Massachusetts Bay Colony, in preventing numerous massacres and injuries to their outlying settlements.

In the spring of 1684 Roger Williams died at Providence, a man much beloved by his people, a powerful friend of his native colony, and an example of the ideal of freedom in democracy which led to the founding of the state of Rhode Island in the new world. As given in the Commonwealth History of Massachusetts, "The attitude of Massachusetts towards Williams cannot be justified. Friendship existed between Winthrop and Williams. Massachusetts owed a debt to Williams

for his mediation with the Indians on many occasions, which she never paid. Today her sons recognize that Williams, apostle of toleration, stands beside Winthrop: the twain, the greatest Americans of their age."

It has been said "that Roger Williams was the first to organize and build up a political community with absolute religious liberty as its chief cornerstone. To him is due to a larger extent than to any other man of his time the common system of a free church in a free state."

SELECTIONS FROM SOURCE DOCUMENTS

The Early Records of Charlestown

"Chronicles of The First Planters of The Colony of Massachusetts Bay. From 1623 to 1636."
By Alexander Young. Published by Charles C. Little and James Brown, Boston, 1846.

Captain John Smith, having (in the reign of our sovereign lord, James, by the grace of God King of England, Scotland, France, and Ireland, Defender of the Faith,) made a discovery of some parts of America, lighted, amongst other places, upon the opening betwixt Cape Cod and Cape Ann, situate and lying in 315 degrees of longitude, and 42 degrees 20 minutes of north latitude; where, by sounding and making up, he fell in amongst the islands, and advanced up into the Massachusetts Bay, till he came up into the river between Mishawum, (afterwards called Charlestown,) and Shawmutt, (afterwards called Boston;) and having made discovery of the land, rivers, coves, and creeks in the said Bay, and also taken some observations of the natures, dispositions, and sundry customs of the numerous Indians, or natives, inhabiting the same, he returned to England; where it was reported, that upon his arrival, he presented a map of the Massachusetts Bay to the King, and that the Prince (afterwards King Charles the First,) upon inquiry and perusal of the aforesaid river, and the situation thereof upon the map, appointed it to be called Charles River.

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At length, divers gentlemen and merchants of London obtained a patent and charter for the Massachusetts Bay, from our sovereign lord King Charles the First, gave invitation to (such) as would transport themselves from Old England to New-England, to go and possess the same; and for their encouragement the said patentees, at their own cost, sent over a company of servants under the government of Mr. John Endicott; who, arriving within this Bay, settled the first Plantation of this jurisdiction, called Salem; under whose wing there were a few also that (did) settle and plant up and down, scattering in several places of the Bay; where, though they met

with the dangers, difficulties, and (wants) attending new plantations in a solitary wilderness, and so far remote from their native country, yet were they not long without company; for in the year of our Lord one thousand six hundred twenty-eight, came over from England several people at their own charge, and arrived at Salem. After which, people came over yearly in great numbers; in (torn off) years many hundreds arrived, and settled not only in the Massachusetts Bay, but did suddenly spread themselves into other colonies also.

The True Copy of the Agreement at Cambridge, August 26, 1629

"Chronicles of The First Planters of The Colony of Massachusetts Bay. From 1623 to 1636."
By Alexander Young.

Upon due consideration of the state of the Plantation now in hand for New-England, wherein we, whose names are hereunto subscribed, have engaged ourselves, and having weighed the greatness of the work in regard of the consequence, God's glory and the Church's good; as also in regard of the difficulties and discouragements which in all probabilities must be forecast upon the prosecution of this business; considering withal that this whole adventure grows upon the joint confidence we have in each other's fidelity and resolution herein, so as no man of us would have adventured it without assurance of the rest; now, for the better encouragement of ourselves and others that shall join with us in this action, and to the end that every man may without scruple dispose of his estate and affairs as may best fit his preparation for this voyage; it is fully and faithfully AGREED amongst us, and every of us doth hereby freely and sincerely promise and bind himself, in the word of a Christian, and in the presence of God, who is the searcher of all hearts, that we will so really endeavor the prosecution of this work, as by God's assistance, we will be ready in our persons, and with such of our several families as are to go with us, and such provision as we are able conveniently to furnish ourselves withal, to embark for the said Plantation by the first of March next, at such port or ports of this land as shall be agreed upon by the Company, to the end to pass the seas, (under God's protection,) to inhabit and con-

tinue in New England: Provided always, that before the last of September next, the whole government, together with the patent for the said Plantation, be first, by an order of Court, legally transferred and established to remain with us and others which shall inhabit upon the said Plantation: and provided also, that if any shall be hindered by such just and inevitable let or other cause, to be allowed by three parts of four of these whose names are hereunto subscribed, then such persons, for such times and during such lets, to be discharged of this bond. And we do further promise, every one for himself, that shall fail to be ready through his own default by the day appointed, to pay for every day's default the sum of £3, to the use of the rest of the company who shall be ready by the same day and time.

This was done by order of Court, the 29th of August, 1629.

RICHARD SALTONSTALL,
THOMAS DUDLEY,
WILLIAM VASSALL,
NICHOLAS WEST,
ISAAC JOHNSON,
JOHN HUMFREY,

THOMAS SHARPE,
INCREASE NOWELL,
JOHN WINTHROP,
WILLIAM PINCHON,
KELLAM BROWNE,
WILLIAM COLBRON.

Selection From Winthrop's History of New England

"Three Centuries of American Poetry and Prose," by Newcomer, Andrews and Hall. Scott, Foresman and Company, Publishers.

(April, 1631)

12.] At a court²² holden at Boston, (upon information to the governor that they of Salem had called Mr. Williams to the office of a teacher) a letter was written from the court to Mr. Endicott to this effect: That whereas Mr. Williams had refused to join with the congregation at Boston, because they would not make a public declaration of their repentance for having communion with the churches of England, while they lived there; and, besides had declared his opinion that the magistrate might not punish the breach of the Sabbath, nor

²² A meeting of the stockholders of the Massachusetts Bay Colony which was a corporation controlling ecclesiastical as well as business affairs. The present case was considered very important. Churches fully furnished had both pastor and teacher. Both preached and administered the offices of the church, but the function of the former was especially to preach, of the latter to enforce doctrine and interpret scripture.

any other offence, as it was a breach of the first table;²³ therefore, they marveled they would choose him without advising with the council; and withal desiring him that they would forbear to proceed till they had conferred about it.

13.] Chickatabot came to the governor, and desired to buy some English clothes for himself. The governor told him, that English sagamores did not use to truck;²⁴ but he called his tailor and gave him order to make him a suit of clothes; whereupon he gave the governor two large skins of coat beaver,²⁵ and, after he and his men had dined, they departed, and said he would come again three days after for his suit.

14.] We began a court of guard²⁶ upon the neck between Roxbury and Boston, whereupon should be always resident an officer and six men. An order was made last court that no men should discharge a piece after sunset, except by occasion of alarm.

15.] Chickatabot came to the governor again, and he put him into a very good new suit from head to foot, and after he set meat before them; but he would not eat till the governor had given thanks, and after meat he desired him to do the like, and so departed.

21.] The house of John Page of Watertown was burnt by carrying a few coals from one house to another; a coal fell by the way and kindled in the leaves.

One Mr. Gardiner, (calling himself Sir Christopher Gardiner, knight of the golden melice²⁷) being accused to have two wives in England, was sent for; but he had intelligence, and escaped, and traveled up and down among the Indians about a month; but, by means of the governor of Plymouth, he was taken by the Indians about Namasket, and brought to Plymouth, and from thence he was brought, by Capt. Underhill and his lieutenant, Dudley, May 4, to Boston.

²³ The Christian church held that the first four commandments of which the Sabbath law was one, written on the first table of stone, pertained to man's duties toward God. Williams maintained that these might not be enforced by magistrates. This incident was the first of the series that resulted in his banishment.

²⁴ Usually engage in trade (Winthrop and the other gentlemen of the colony rarely forgot their social standing.)

²⁵ Probably, bundles of beaver skins that might be used for making coats.

²⁶ Guard-house.

²⁷ Probably a mistake for Golden Milice, or Milice Doree, an order created by Pope Pius IV in 1559 to reward distinction in arms, science, and the arts.

16.] There was an alarm given to all our towns in the night, by occasion of a piece which was shot off, (but where could not be known) and the Indians having sent us word the day before that the Mohawks were coming down against them and us.

17.] A general court ²⁸at Boston. The former governor was chosen again, and all the freemen of the commons²⁹ were sworn to this government. At noon, Cheeseborough's house was burnt down, all the people being present.

27.] There came from Virginia into Salem a pinnacle of eighteen tons, laden with corn and tobacco. She was bound to the north, and put in there by foul weather. She sold her corn at ten shillings the bushel.

(June) 14.] At a court, John Sagamore and Chickatabot being told at last court of some injuries that their men did to our cattle, and giving consent to make satisfaction, etc., now one of their men was complained of for shooting a pig, etc., for which Chickatabot was ordered to pay a small skin of beaver, which he presently³⁰ paid.

At this court one Philip Ratcliff, a servant of Mr. Cradock, being convict, ore tenus,³¹ of most foul, scandalous invectives against our churches and government, was censured to be whipped, lose his ears, and be banished the plantation, which was presently executed.³²

Selections from the Body of Liberties

THE LIBERTIES OF THE MASSACHUSETTS COLONIE IN NEW ENGLAND, 1641

The free fruition of such liberties Immunities and privileges as humanitie, Civilitie, and Christianitie call for as due to every man in his place and proportion without impeachment and infringement hath ever bene and ever will be the tranquillitie and Stabilitie of Churches and Commonwealths.

²⁸ Annual meeting of the Company for the election of officers. (Note 22.)

²⁹ Electors. At first the number was very small.

³⁰ Immediately.

³¹ Convicted orally, without formal indictment.

³² This barbarous punishment was severely censured in England.

And the deniall or deprivall thereof, the disturbance if not the ruine of both.

We hould it therefore our dutie and safetie whilst we are about the further establishing of this Government to collect and expresse all such freedoms as for present we foresee may concerne us, and our posteritie after us, And to ratify them with our sollemne consent.

Wee doe therefore this day religiously and unanimously decree and confirme these following Rites, liberties and privileges concerneing our Churches, and Civill State to be respectively impartiallie and inviolably enjoyed and observed throughout our Jurisdiction for ever.

1. No mans life shall be taken away, no mans honour or good name shall be stayned, no mans person shall be arested, restrayned, banished, dismembred, nor any wayes punished, no man shall be deprived of his wife or children, no mans goods or estaite shall be taken away from him, nor any way indamaged under colour of law or Countenance of Authoritie, unlesse it be by vertue or equitie of some expresse law of the Country waranting the same, established by a generall Court and sufficiently published, or in case of the defect of a law in any parteculer case by the word of God. And in Capitall cases, or in cases concerning dismembring or banishment according to that word to be judged by the Generall Court.

7. No man shall be compelled to goe out of the limits of this plantation upon any offensive warres which this Commonwealth or any of our freinds or confederats shall voluntarily undertake. But onely upon such vindictive and defensive warres in our owne behalfe or the behalfe of our freinds and confederats as shall be enterprized by the Counsell and consent of a Court generall, or by authority derived from the same.

9. No monopolies shall be granted or allowed amongst us, but of such new Inventions that are profitable to the Countrie, and that for a short time.

RITES RULES AND LIBERTIES CONCERNING JUDICIAL
PROCEEDINGS

18. No mans person shall be restrained or imprisoned by any authority whatsoever, before the law hath sentenced him thereto, if he can put in sufficient securitie, bayle or mainprise, for his appearance, and good behaviour in the meane time, unlesse it be in Crimes Capitall, and Contempts in open Court, and in such cases where some expresse act of Court doth allow it.

26. Every man that findeth himselfe unfit to plead his owne cause in any Court shall have Libertie to imploy any man against whom the Court doth not except, to helpe him, Provided he give him noe fee or reward for his paines. This shall not exempt the partie him selfe from Answering such Questions in person as the Courte shall thinke meete to demand of him.

42. No man shall be twice sentenced by Civill Justice for one and the same Crime, offence, or Trespasse.

45. No man shall be forced by Torture to confesse any Crime against himselfe nor any other unlesse it be in some Capitall case, where he is first fullie convicted by cleare and sufficient evidence to be guilty, After which if the cause be of that nature, That it is very apparent there be other conspiratours, or confederates with him, Then he may be tortured, yet not with such Tortures as be Barbarous and inhumane.

47. No man shall be put to death without the testimony of two or three witnesses or that which is equivalent thereunto.

LIBERTIES MORE PECULIARLIE CONCERNING THE FREE MEN.

66. The Free men of every Township shall have power to make such by laws and constitutions as may concerne the wellfare of their Towne, provided they be not of a Criminall, but onely of a prudential nature, And that their penalties exceede not 20 sh. for one offence. And that they be not repugnant to the publique laws and orders of the Countrie. And if any Inhabitant shall neglect or refuse to observe them, they shall have power to levy the appointed penalties by distresse.

69. No Generall Court shall be desolved or adjourned without the consent of the Major parte thereof.

LIBERTIES OF WOMEN.

80. Everie married woeman shall be free from bodilie correction or stripes by her husband, unlesse it be in his owne defence upon her assalt. If there be any just cause of correction complaint shall be made to Authoritie assembled in some Court, from which onely she shall receive it.

LIBERTIES OF SERVANTS.

85. If any servants shall flee from the Tiranny and crueltie of their masters to the howse of any freeman of the same Towne, they shall be there protected and susteyned till due order be taken for their relife. Provided due notice thereof be speedily given to their maisters from whom they fled. And the next Assistant or Constable where the partie flying is harboured.

LIBERTIES OF FORREINERS AND STRANGERS.

89. If any people of other Nations professing the true Christian Religion shall flee to us from the Tiranny or oppression of their persecutors, or from famyne, warres, or the like necessary and compulsarie cause, They shall be entertayned and succoured amongst us, according to that power and prudence, god shall give us.

OFF THE BRUTE CREATURE.

92. No man shall exercise any Tirranny or Crueltie towards any brute Creature which are usuallie kept for man's use.

94. Capitall Laws.

4.

If any person committ any wilfull murther, which is manslaughter, committed upon premeditated malice, hatred, or Crueltie, not in a mans necessarie and just defence, nor by meere casualtie against his will, he shall be put to death.

95. A Declaration of the Liberties the Lord Jesus hath given to the Churches.

3.

Every Church hath free libertie of Election and ordination of all their officers from time to time, provided they be able, pious and orthodox.

6.

Every Church of Christ hath freedome to celebrate dayes of fasting and prayer, and of thanksgiveing according to the word of god.

Old South Leaflets. No. 164.

Selection From Articles of New England Confederation

"Documentary Source Book of American History. 1606-1898." William MacDonald. The Macmillan Company. Printed by permission.

THE UNITED COLONIES OF NEW ENGLAND

Whereas we all came into these parts of America, with one and the same end and ayme, namely, to advance the Kingdome of our Lord Jesus Christ, and to enjoy the liberties of the Gospel, in purity with peace; and whereas in our settling (by a wise providence of God) we are further dispersed upon the Sea-Coasts, and Rivers, then was at first intended, so that we cannot (according to our desire) with convenience communicate in one Government, and Jurisdiction; and whereas we live encompassed with people of severall Nations, and strange languages, which hereafter may prove injurious to us, and our posterity: And forasmuch as the Natives have formerly committed sundry insolencies and outrages upon severall Plantations of the English, and have of late combined against us. And seeing by reason of the sad distractions in England, which they have heard of, and by which they know we are hindred both from that humble way of seeking advice, and reaping those comfortable fruits of protection which, at other times, we might well expect; we therefore doe conceive it our bounden duty, without delay, to enter into a present Consotiation amongst ourselves, for mutuall help and strength in all our future concernments, that, as in Nation, and Religion, so, in other respects, we be, and continue, One, according to the tenour and true meaning of the ensuing Articles.

I. Wherefore it is fully Agreed and Concluded by and between the parties, or Jurisdictions (of Massachusetts, Plymouth, Connecticut and New Haven) That they all be, and henceforth be called by the name of, The United Colonies of New England.

II. The said United Colonies for themselves, and their posterities doe joyntly and severally hereby enter into a firm and perpetuall league of friendship and amity, for offence and defence, mutuall advice and succour, upon all just occasions, both for preserving and propagating the truth, and liberties of the Gospel, and for their own mutuall safety, and wellfare.

III. It is further agreed, That the Plantations which at present are, or hereafter shall be settled within the limits of the Massachusetts, shall be forever under the Government of the Massachusetts. And shall have peculiar Jurisdiction amongst themselves, as an intire body; and that Plimouth, Connecticut, and New Haven, shall each of them, in all respects, have the like peculiar Jurisdiction, and Government within their limits. And in reference to the Plantations which already are settled, or shall hereafter be erected and shall settle within any of their limits respectively, provided that no other Jurisdiction shall hereafter be taken in, as a distinct head, or Member of this Confederation, nor shall any other either Plantation, or Jurisdiction in present being, and not already in combination, or under the Jurisdiction of any of these Confederates, be received by any of them, nor shall any two of these Confederates, joyne in one Jurisdiction, without consent of the rest. . . .

IV. It is also by these Confederates agreed, That the charge of all just Wars, whether offensive, or defensive, upon what part or Member of this Confederation soever they fall, shall both in men, provisions, and all other disbursements, be born by all the parts of this Confederation, in different proportions, according to their different abilities, in manner following, namely, That the Commissioners for each Jurisdiction, from time to time, as there shall be occasion, bring a true account and number of all the Males in each Plantation, or any way

belonging to, or under their severall Jurisdictions, of what quality, or condition soever they be, from sixteen years old to threescore, being inhabitants there. And that according to the different numbers, which from time to time shall be found in each Jurisdiction, upon a true, and just account, the service of men, and all charges of the war, be born by the poll: Each Jurisdiction, or Plantation, being left to their own just course, and custome, of rating themselves, and people, according to their different estates, with due respect to their qualities and exemptions among themselves, though the Confederation take no notice of any such priviledge. And that, according to the different charge of each Jurisdiction, and Plantation, the whole advantage of the War (if it please God so to blesse their endeavours) whether it be in Lands, Goods, or persons, shall be proportionably divided among the said Confederates.

V. It is further agreed, That if any of these Jurisdictions, or any Plantation under, or in Combination with them, be invaded by any enemy whomsoever, upon notice, and request of any three Magistrates of that Jurisdiction so invaded. The rest of the Confederates, without any further meeting or expostulation, shall forthwith send ayde to the Confederate in danger, but in different proportion, namely the Massachusetts one hundred men sufficiently armed, and provided for such a service, and journey. And each of the rest five and forty men, so armed and provided, or any lesse number, if lesse be required, according to this proportion. But if such a Confederate may be supplied by their next Confederate, not exceeding the number hereby agreed, they may crave help there, and seek no further for the present. The charge to be born, as in this Article is expressed. And at their return to be victualled, and supplied with powder and shot (if there be need) for their journey by that Jurisdiction which imployed, or sent for them. . . . But in any such case of sending men for present ayde, whether before or after such order or alteration, it is agreed, That at the meeting of the Commissioners for this Confederation, the cause of such war or invasion, be duly considered, and if it appear, that the fault lay in the party so invaded, that then, that Jurisdiction, or Plantation, make just satisfaction,

both to the invaders, whom they have injured, and bear all the charges of the war themselves. . . .

And further, if any Jurisdiction see any danger of an invasion approaching, and there be time for a meeting, That in such case, three Magistrates of that Jurisdiction may summon a meeting, at such convenient place, as themselves shall think meet, to consider, and provide against the threatened danger. . . .

VI. It is also agreed, That for the managing and concluding of all affaires proper to, and concerning the whole Confederation, two Commissioners shall be chosen by, and out of the foure Jurisdictions, namely, two for the Massachusets, two for Plimouth, two for Connecticut, and two for New-haven, being all in church-fellowship with us, which shall bring full power from their severall generall Courts respectively to hear, examine, weigh, and determine all affaires of war, or peace, leagues, aydes, charges, and numbers of men for war, division of spoyles, or whatsoever is gotten by conquest, receiving of more confederates, or Plantations into Combination with any of these Confederates, and all things of like nature, which are the proper concomitants, or consequences of such a Confederation, for amity, offence, and defence, not intermedling with the Government of any of the Jurisdictions, which by the third Article, is preserved intirely to themselves. . . . It is further agreed, That these eight Commissioners shall meet once every year, besides extraordinary meetings, according to the fifth Article to consider, treat, and conclude of all affaires belonging to this Confederation, which meeting shall ever be the first Thursday in September. And that the next meeting after the date of these presents, which shall be accounted the second meeting, shall be at Boston in the Massachusets, the third at Hartford, the fourth at New-haven, the fifth at Plimouth, the sixth and seventh at Boston; and then Hartford, New-haven, and Plymouth, and so in course successively. If in the mean time, some middle place be not found out, and agreed on, which may be commodious for all the Jurisdictions.

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VIII. It is also agreed, That the Commissioners for this

Confederation hereafter at their meetings, whether ordinary or extraordinary, as they may have Commission or opportunity, doe endeavour to frame and establish Agreements and Orders in generall cases of a civil nature, wherein all the Plantations are interested, for preserving peace amongst themselves, and preventing (as much as may be) all occasions of war, or differences with others, as about the free and speedy passage of Justice in each Jurisdiction, to all the Confederates equally, as to their own, receiving those that remove from one Plantation to another, without due Certificates, how all the Jurisdictions may carry it towards the Indians, that they neither grow insolent, nor be injured without due satisfaction, least War break in upon the Confederates, through such miscarriages. It is also agreed, That if any Servant run away from his Master, into any other of these Confederated Jurisdictions, That in such case, upon the Certificate of one Magistrate in the Jurisdiction, out of which the said Servant fled, or upon other due proof, the said Servant shall be delivered either to his Master, or any other that pursues, and brings such Certificate, or proof. And that upon the escape of any Prisoner whatsoever, or fugitive, for any Criminall Cause, whether breaking Prison, or getting from the Officer, or otherwise escaping, upon the Certificate of two Magistrates of the Jurisdiction out of which the escape is made, that he was a prisoner or such an offender, at the time of the escape. The Magistrates, or some of them, of that Jurisdiction where for the present the said prisoner or fugitive abideth, shall forthwith grant such a Warrant, as the case will bear, for the apprehending of any such person, and the delivery of him into the hand of the Officer, or other person who pursueth him. And if help be required for the safe returning of any such offender, it shall be granted unto him that craves the same, he paying the charges thereof.

IX. And for that the justest Wars may be of dangerous consequence, especially to the smaller Plantations in these United Colonies, it is agreed, That neither the Massachusetts, Plymouth, Connecticut, nor New-Haven, nor any of the Members of any of them, shall at any time hereafter begin undertake or engage themselves, or this Confederation, or any part thereof in any War whatsoever (sudden exigents with the necessary

consequences thereof excepted, which are also to be moderated, as much as the case will permit) without the consent and agreement of the forenamed eight Commissioners, or at least six of them, as in the sixth Article is provided. . . .

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XI. It is further agreed, That if any of the Confederates shall hereafter break any of these presents Articles, or be any other way injurious to any one of the other Jurisdictions such breach of Agreement, or injury shall be duly considered, and ordered by the Commissioners for the other Jurisdictions, that both peace, and this present Confederation, may be intirely preserved without violation.

John Winthrop on Liberty and Authority

(Winthrop's Address in the Assembly of 1645, as set down in the History of New England.)

I am unwilling to stay you from your urgent affairs, yet give me leave (upon this special occasion) to speak a little more to this assembly. It may be of some good use, to inform and rectify the judgments of some of the people, and may prevent such distempers as have arisen amongst us. The great questions that have troubled the country, are about the authority of the magistrates and the liberty of the people. It is yourselves who have called us to this office, and being called by you, we have our authority from God, in way of an ordinance, such as hath the image of God eminently stamped upon it, the contempt and violation whereof hath been vindicated with examples of divine vengeance. I entreat you to consider, that when you choose magistrates, you take them from among yourselves, men subject to like passions as you are. Therefore when you see infirmities in us, you should reflect upon your own, and that would make you bear the more with us, and not be severe censurers of the failings of your magistrates, when you have continual experience of the like infirmities in yourselves and others. We account him a good servant, who breaks not his covenant. The covenant between you and us

is the oath you have taken of us, which is to this purpose, that we shall govern you and judge your causes by the rules of God's laws and our own, according to our best skill. When you agree with a workman to build you a ship or house, etc., he undertakes as well for his skill as for his faithfulness, for it is his profession, and you pay him for both. But when you call one to be a magistrate, he doth not profess nor undertake to have sufficient skill for that office, nor can you furnish him with gifts, etc., therefore you must run the hazard of his skill and ability. But if he fail in faithfulness, which by his oath he is bound unto, that he must answer for. If it fall out that the case be clear to common apprehension, and the rule clear also, if he transgress here, the error is not in the skill, but in the evil of the will: it must be required of him. But if the case be doubtful, or the rule doubtful, to men of such understanding and parts as your magistrates are, if your magistrates should err here, yourselves must bear it.

For the other point concerning liberty, I observe a great mistake in the country about that. There is a twofold liberty, natural (I mean as our nature is now corrupt) and civil or federal. The first is common to man with beasts and other creatures. By this, man, as he stands in relation to man simply, hath liberty to do what he lists; it is a liberty to evil as well as to good. This liberty is incompatible and inconsistent with authority, and cannot endure the least restraint of the most just authority. The exercise and maintaining of this liberty makes men grow more evil, and in time to be worse than brute beasts: *omnes sumus licentia deteriores*. This is that great enemy of truth and peace, that wild beast, which all the ordinances of God are bent against, to restrain and subdue it. The other kind of liberty I call civil or federal, it may also be termed moral, in reference to the covenant between God and man, in the moral law, and the politic covenants and constitutions, amongst men themselves. This liberty is the proper end and object of authority, and cannot subsist without it; and it is a liberty to that only which is good, just, and honest. This liberty you are to stand for, with the hazard (not only of your goods, but) of your lives, if need be. Whatsoever crosseth this, is not authority, but a distemper thereof.

This liberty is maintained and exercised in a way of subjection to authority; it is of the same kind of liberty wherewith Christ hath made us free. The woman's own choice makes such a man her husband; yet being so chosen, he is her lord, and she is to be subject to him, yet in a way of liberty, not of bondage; and a true wife accounts her subjection her honor and freedom, and would not think her condition safe and free, but in her subjection to her husband's authority. Such is the liberty of the church under the authority of Christ, her king and husband; his yoke is so easy and sweet to her as a bride's ornaments; and if through frowardness or wantonness, etc., she shake it off, at any time, she is at no rest in her spirit, until she take it up again; and whether her lord smiles upon her, and embraceth her in his arms, or whether he frowns, or rebukes, or smites her, she apprehends the sweetness of his love in all, and is refreshed, supported, and instructed by every such dispensation of his authority over her. On the other side, ye know who they are that complain of this yoke and say, let us break their bands, etc., we will not have this man to rule over us. Even so, brethren, it will be between you and your magistrates. If you stand for your natural corrupt liberties, and will do what is good in your own eyes, you will not endure the least weight of authority, but will murmur, and oppose, and be always striving to shake off that yoke; but if you will be satisfied to enjoy such civil and lawful liberties, such as Christ allows you, then will you quietly and cheerfully submit unto that authority which is set over you, in all the administrations of it, for your good. Wherein, if we fail at any time, we hope we shall be willing (by God's assistance) to hearken to good advice from any of you, or in any other way of God; so shall your liberties be preserved, in upholding the honor and power of authority amongst you.

Early Regulations of Harvard College

STATUTES, LAWS AND PRIVILEGES, APPROVED AND SANCTIONED BY THE PRESIDENT AND FELLOWS OF HARVARD COLLEGE AT CAMBRIDGE IN NEW ENGLAND: TO WHICH BOTH SCHOLARS AND STUDENTS, CANDIDATES FOR ADMISSION AS WELL AS THOSE ADMITTED, ARE REQUIRED TO CONFORM, FOR THE PROMOTION OF LEARNING AND GOOD MORALS.

1. Every one competent to read Cicero or any other classic author of that kind extemporaneously, and also to speak and write Latin prose and verse with tolerable skill and without assistance, and of declining the Greek nouns and verbs, may expect to be admitted to the College: If deficient in any of these qualifications, he cannot under any circumstances be admitted.

2. All persons admitted to College must board at the Commons, and must each pay three pounds to the steward on their entrance, and must discharge all arrears at the end of every three months; nor shall any under-graduate of the institution be allowed to board out of College unless by special permission of the President, or his tutor. If leave to do so shall be granted by either of these officers, the student shall faithfully observe the usual rules of the Commons; but if any ever shall leave College for private quarters, without permission of the President or Tutor, he shall not enjoy any privilege of the institution.

3. While the youth is here, he will be required to be diligent, and to observe study-hours with the same strictness as he does those of public recitation.

4. Every student must regard it as his duty to attend all college exercises, secular and religious, public and private. While in the freshmen class, he must speak in public on the stage eight times a year. Sophisters must be present at a public debate twice a week. Both bachelors and sophisters must write out an analysis in some branch of sacred literature; bachelors will discuss in public philosophical questions once a fortnight, under the superintendence of the President: in the

President's absence, the two senior tutors will act as moderator by turns.

5. No one must, under any pretext, be found in the society of any depraved or dissolute person.

6. No one in the lower class shall leave town without express permission from the President or tutors: nor shall any student, to whatever class he may belong, visit any shop or tavern, to eat and drink, unless invited by a parent, guardian, step-parent, or some such relative.

7. No student shall buy, sell or exchange any thing without the approval of his parents, guardians, or tutors. Whoever shall violate this rule, shall be fined by the President or tutor according to the magnitude of the offence.

8. All students must refrain from wearing rich and showy clothing, nor must any one go out of the college-yard, unless in his gown, coat or cloak.

9. Every under-graduate shall be called by his sur-name only, unless he is a commoner, or the oldest son of a gentleman, or the child of a noble house.

10. Every common shall pay five pounds for the perpetual use of the college, before admission.

11. Every scholar in the lower class shall pay his tutor two pounds a year; unless he be a commoner, when he shall pay three pounds a year.

12. No person in a higher class, Tutors and Fellows of the college excepted, shall be allowed to force a freshman or junior to go on errands or do other services, by blows, threats or language of any kind. And any under-graduate who violates this rule, shall be punished by bodily chastisement, expulsion, or such other mode as shall seem advisable to the President and Fellows.

13. Students of all grades are to abstain from dice, cards and every species of gaming for money, under a penalty, in the case of a graduate, of twenty shillings for each offence; and, if the offender is an under-graduate, he shall be liable to punishment, at the discretion of the President and his tutor.

14. If any student is absent from prayers, or recitation, unless necessarily detained, or by permission of the President or a tutor, he shall be liable to an admonition; and, if he commit the offence more than once in a week, to such other punishment as the President or tutor shall assign.

15. No student must be absent from his studies or stated exercises for any reason (unless it is first made known to the President or tutor, and by them approved), with the exception of the half-hour allowed for lunch, a half-hour for dinner and also for supper, until nine o'clock.

16. If any student shall, either through wilfulness or negligence, violate any law of God or of this college, after being twice admonished, he shall suffer severe punishment, at the discretion of the President or his tutor. But in high-handed offences, no such modified forms of punishment need be expected.

17. Every student who, on trial, shall be able to translate from the original Latin text, and logically to explain the Holy Scriptures, both of the Old and New Testament, and shall also be thoroughly acquainted with the principles of natural and moral philosophy, and shall be blameless in life and character, and approved at a public examination by the President and Fellows of the College, may receive the first degree. Otherwise, no one shall be admitted to the first degree in arts, unless at the end of three years and ten months from the time of his admission.

18. Every scholar who has maintained a good standing, and exhibited a written synopsis of logic, natural and moral philosophy, arithmetic and astronomy, and shall be prepared to defend a proposition or thesis; shall also be versed in the original languages, as aforesaid: and who carries with him a reputation for upright character and diligence in study, and shall pass successfully a public examination, shall be admitted to the second, or Master's degree.

19. It is resolved, that those who pursue theology, before they receive a bachelor's degree in that department, shall first obtain a Master's degree in the arts, and shall diligently ap-

ply themselves to theological and Hebrew literature, and shall devote seven years to these studies. During this time, the candidate shall hold two discussions with a bachelor of theology, and shall once be a respondent in a theological debate: he shall pronounce one oration in Latin and one in English, either in church or the college-hall. And if by this time he shall become proficient in theology, he shall, with a solemn ceremony, be made a Bachelor. However, this caution should be observed, that no one shall be permitted to pronounce the oration until five years after his admission to the master's degree.

20. It is resolved, that the person who desires to be admitted into the class of Doctors of Divinity, shall devote himself for five entire years after he has taken his bachelor's degree to a course of theological reading and study, and before his admission in this department he shall twice defend and once endeavour to refute some theological proposition, if convenient against a Doctor of theology. He shall pronounce one oration in Latin and one in English in a church, or the college-hall; he shall six times publicly read and explain some portion of Scripture; and after a solemn initiation, shall be obliged once in a year to propound a question in the college-hall, and to elucidate, define, and decide its ambiguities and points of doubt, as presented on both sides.

21. It is determined, that in addition to other exercises to be attended to by candidates for degrees in theology, every one of them, no matter to which degree he is looking, shall be obliged to publish, for the common benefit of the churches, and under the direction of the President and Fellows, some tract against heresy or an existing error, or some other useful argument.

22. Academic degrees, heretofore conferred by the President and Fellows of Harvard college, shall be holden to be valid.

23. Every student shall obtain a copy of these laws, signed by the President or some one of the tutors, upon his admission to college.

THE GENERAL COURT

The General Court of Massachusetts is noteworthy by reason of the fact that it is one of the oldest legislative bodies in the world. In October, 1930, the General Court will pass its 300th birthday.

By the stipulation named in the original charter of the Massachusetts Bay Company in New England, the General Court met quarterly; and annually at the Easter session it elected a governor, a deputy-governor, and a board of assistants to the number of eighteen. Six of the latter, with the governor or deputy-governor, constituted a quorum, and were required to be present at the sittings of the Court.

The General Court was composed entirely of freemen. It had the power to add to its membership as well as to pass laws not repugnant to the laws of England. The term "court" signified no more than a general assembly of all freemen. The officers and the membership of this Court or Assembly corresponded very closely to what we know today as the president, vice-president, board of directors, and stockholders of a corporation.

On October 19, 1630, the General Court, at its first meeting in Massachusetts, admitted 108 freemen, including Conant, Maverick and Blackstone. By 1648, nearly all those who had been proposed for membership were admitted. It is estimated that by 1684 more than 2,500 freemen were members of the General Court.

No one, during the first seventeen years of the charter, could be a member of the General Court who was not a freeman and also a church member, a qualification that remained substantially in force throughout the period of the First Charter, although it was modified in 1647 and 1664.

At least one effect of limiting the General Court membership to freemen who were church members was to make it not too unwieldy for practical operation, and at the same time by this restriction to secure as members men of high character.

The religious qualification for membership was always a subject of controversy from the beginning, both in the Colony and in England. For the first seventeen years the great body of colonists were without voting privilege, and in that respect they had a right to feel that they were being discriminated against as English citizens. In 1647, the General Court passed an act allowing non-church members to take an oath of fidelity to the government, "to be jury-men and to have their vote in the choice of the selectmen for town affairs, assessment of taxes, and other prudentials proper to the selectmen of the several towns, provided, still, that the major part of all companies (of selectmen) be freemen that shall make any valid act." In spite of the expansion of the franchise indicated in this act, in all probability four-fifths of the rightful voting population in the Colony were without the right to vote. This state of affairs remained substantially unchanged down to the American Revolution. In 1775, it was probable that not more than one-third of the men were voters.*

As time went on, the General Court developed (1) by enlarging the powers of the freemen so as to elect the assistants and governor; (2) by delegating to the towns the privilege of electing deputies so as to make a meeting or assembly that would be practicable; (3) by creating within the Court two separate bodies with legislative powers, known as an upper and lower House, or assistants and deputies respectively.

The first thought of representation as a means of making the General Court function as it ought in such a fast growing colony came from John Winthrop at a meeting of this body held on May 14, 1634. As a result, a vote was passed making it "lawful for the freemen of each plantation to choose two or three of each town before each General Court, to act in the behalf of all the freemen of the plantations, to make and establish laws, grant land, etc., and to deal in all other affairs of the commonwealth, except in the matter of election of magistrates and other officers, wherein each freeman is to give his own voice."

It was the tendency of the deputies to act in concert, and as a result the question came up as to the relative powers of

* Based on Commonwealth History of Massachusetts, by A. B. Hart. State's History Co., Inc., Publishers.

assistants and deputies. The question came sharply to a head in a controversy in the General Court between a Mrs. Sherman and a Captaine Keayne over a stray pig. When the vote was taken two magistrates and fifteen deputies voted for the plaintiff, and seven magistrates and eight deputies for the defendant. Then arose the question as to whether a majority vote of the whole body, considered as a unit, or a majority vote of the magistrates and also of the deputies was necessary to any finding in the case. The deputies believed that the General Court acted as a unit; the magistrates believed that each group acted separately and each had a negative vote upon the other. As a result of the forceful and logical argument of Winthrop, it was finally voted on March 3, 1636, that "noe law, order, or sentence shall pass as an act of the Court, without the consent of the greater part of the magistrates on the one part and the greater number of the deputies on the other part."

Another question of great importance was settled a little later in determining the distribution of fundamental powers, namely, that the legislative power is given alike to the magistrates and to the deputies; that consultive or directive power is also given to both bodies; that judicial power, in its ordinary administration, is given to the magistrates, but on questions of appeal, to the General Court; and that the magistrates alone could fill any vacancy of the General Court and had the power to act in all cases subject to government.*

The General Court was the supreme tribunal to which an appeal in important causes might be carried. The adjudication of causes was left for a long time to the discretion of the magistrates, as there was no recognition of the binding force of the common law in England. In 1641, the General Court adopted one hundred fundamental laws, called the "Body of Liberties."

As a very natural outcome of the recognition of two distinct bodies within the General Court, it was voted on March 7, 1644, that they should sit as separate bodies, apart. Any laws passed by the one had to have the approval of the other before they became legal.

* Bishop: The Senate of Massachusetts.

This condition has remained to the present time. Each House has a negative vote upon the other. There are, however, two exceptions to this generalization: (1) During the interval between the revocation of the charter, and the setting up of the Province charter, both Dudley, as president of the Commission, and Andros, as royal governor, had arbitrary powers; (2) during the period from October 7, 1774, and July 19, 1775, the dates of the assembling of the first and the dissolution of the third and last Provincial Congress, the General Court, sat as one body.*

The Province Charter called for a meeting of the General Court annually on the last Wednesday of May, consisting of the governor, the council of assistants, and deputies. The governor, deputy, and secretary were appointed by the King; the council or assistants by the General Court; the deputies by the freeholders having a freehold estate in land to the value of forty shillings yearly, or other estate to the value of at least forty pounds.*

The colonists believed that the original charter of the Massachusetts Bay Company gave distinctly the greater degree of freedom. So it did, except in one respect. It did not provide for liberty of conscience in religious matters. This was granted in the Province charter. The colonists chafed until the Revolution against (1) the removal of their right to elect the governor, and (2) the demand that all laws passed by the General Court be sent to England for approval or disallowance. Furthermore, it should be noted that the assistants were, under the second charter, elected by the General Court instead of by the freemen, as under the first charter, thus further removing government from the direct vote of the people.

By an act passed by Parliament early in 1774, to take effect August 1 following, the Province charter was set aside, and the King took upon himself the power of appointing the counsellors, "not to exceed thirty-six nor less than twelve." But no General Court ever assembled composed of such counsellors, due to the forceful resistance of the colonists. "The country might have indemnified the East India Company for the loss

* Bishop: The Senate of Massachusetts.

of tea, might have borne the tax, or, by importunity, obtained its repeal; but on the act designed to take away the right to elect the members of the upper branch, arose the conflict of the American Revolution.”*

As a result, the General Court was dissolved by Governor Gage at Salem, January 17, 1774, and it never sat again under royal authority.

* Bishop: The Senate of Massachusetts.



GREEN DRAGON TAVERN

By courtesy of George H. Ellis, Publisher of Stark's "Antique Views of Boston."

SUGGESTIONS ON THE USE OF THE MATERIAL ON THE MASSACHUSETTS CONSTITUTION

In grades below the fifth, it is recommended that a little study of how the town is governed should be made, commencing with the running of the classroom and the school, in order that the beginnings of government may be understood. From this, the use of the story of the Charter in England, the transfer to Massachusetts, will prepare the way for giving to the pupils in the third and fourth grades some knowledge of how our State came to be.

For the fifth and sixth grades, the following suggestions are made: —

1. Investigate in this booklet, and in other references, the granting of the Charter in England, and the important points which were thereby obtained.

A short sketch or episode might well be made of this important event, using Robson's "Dramatic Episodes in Congress and Parliament," published by the "Atlantic Monthly Press," as a guide to speeches and action. Also, R. W. Hatch's "Training in Citizenship," Chapter XI, published by Charles Scribner's Sons, will be helpful.

2. Continue the investigation, using one of the weekly periods per month for Constitutional study, so that the class will develop through a series of dramatic episodes the salient points in the growth of the Constitution.
3. Particularly helpful in giving a clear idea of how the Constitution was built is the experiment tried by many teachers of reproducing in student's terms the Constitutional Convention — appointing delegates, holding meetings, organization of the convention, discussion of the reports of committees appointed to draw up the

Constitution, assignment of the writing of the Constitution to one person assisted by a board of editors, and the final discussion and adoption of the document itself.

4. In the classes in civil government in senior high schools, and perhaps in civics in junior high schools, a real study should be made of the Massachusetts Constitution as such. Frequent comparison of the Constitution of our State with the Federal Constitution may well be made, as well as with the original Charter, and with the present form of local government.
5. At least one assembly during the year ought to be devoted to the discussion of the Constitution by a representative from the executive, legislative, or judicial department of the State. Almost every community has one representative, from one of these departments living within its boundaries, who would consider it a privilege to speak to the students on this subject.

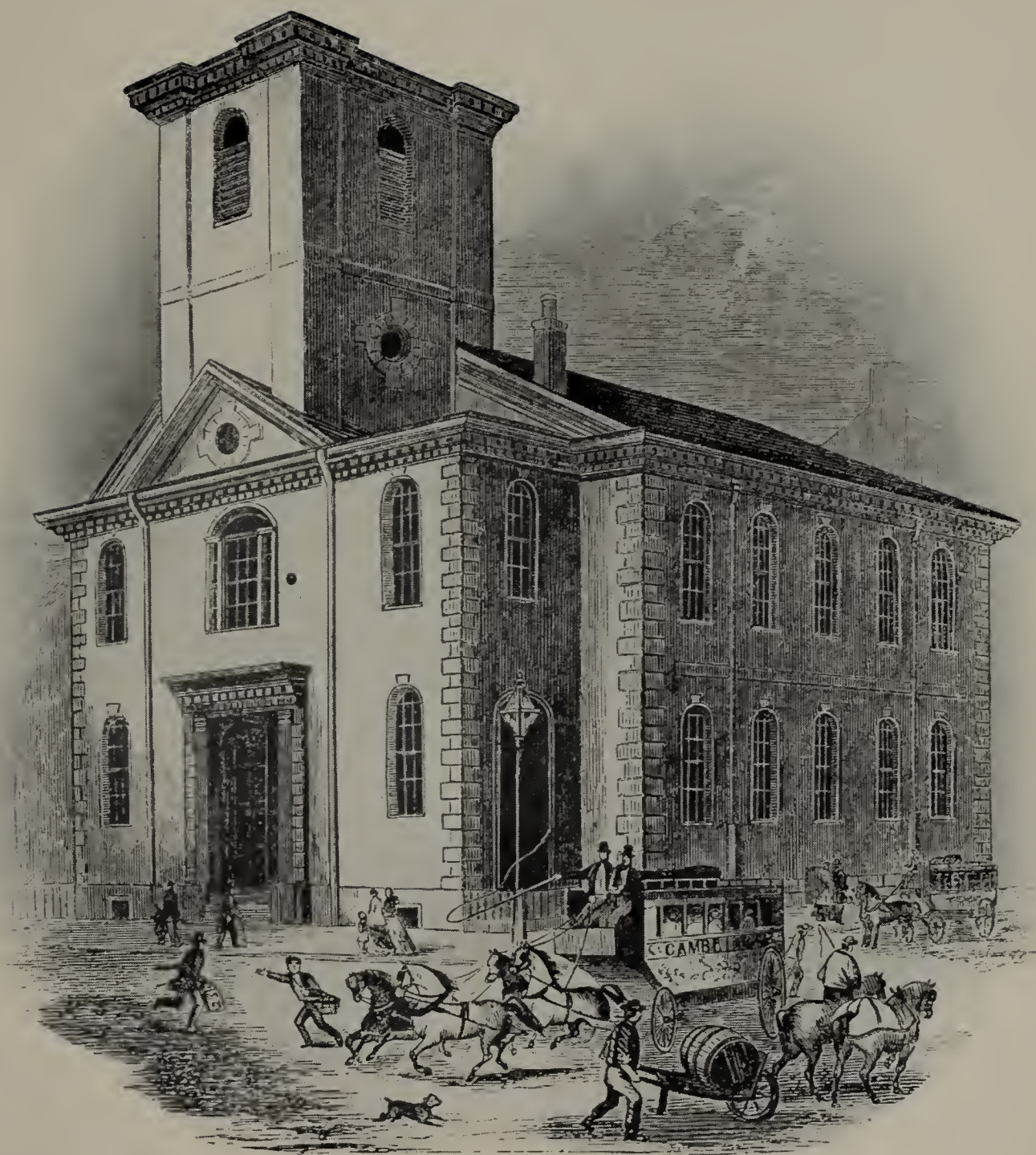
One word of caution needs to be uttered and that is — in the minds of the principals and teachers who institute part or all of this program, there must be a clear-cut idea of the great contributions made to democratic government by the Constitution of Massachusetts as well as by the settlement of Massachusetts Bay.

In many communities there will also be found many aged people or infirm adults who would appreciate a visit from the school children to tell them of the importance of this anniversary. Booklets with pictures illustrating the various dramatic episodes, the presentation of one of these episodes in the homes of Grand Army veterans, and the interviewing of them by some energetic editors and reporters from the school papers and magazines will indicate to the community and the State at large the gratitude of the student-citizens for the appropriations from the legislature which help to make this anniversary celebration possible, and for the heritage which has so generously been bestowed upon them by their forbears of the Massachusetts Bay Colony.

THE FRAMING AND ADOPTION OF THE CONSTITUTION OF MASSACHUSETTS

About four years after the coming of Governor Winthrop in 1630, the settlers of Massachusetts Bay Colony began to make demands for some sort of formula of their rights and liberties. In England these rights had been secured after bitter struggles between the kings and their subjects and only then because the people, expressing their desires through Parliament, were powerful enough to wrest concessions from an unwilling monarch. Now that they had come to an undeveloped country and were free from the restraints of a long-established form of government, they felt a new sense of freedom and wanted to make sure that all the rights and privileges to which they were entitled should be guaranteed to them. As a result of their agitation they secured the appointment of a commission in 1635, whose duty it should be to "frame a body of grounds of laws, in resemblance to the Magna Charta, which should be received for fundamental laws." In 1641 a set of one hundred laws, called "Body of Liberties," was passed. This marks the first step toward the formation of a state constitution. The more important parts of these laws passed into permanent colonial legislation, and some have been incorporated into our present Constitution.

In 1691 the right to elect their own governors had been taken away from the colonists, and all laws enacted by their legislatures had to be sent to England for approval in order to have them effective. The Massachusetts Bay Colony was governed by the provisions of royal charters until 1774. Between 1691 and 1774 the spirit of independence was always evident and growing. By good fortune it was under the leadership of wise and trained statesmen who were able to meet changing conditions astutely. For many years prior to the Revolution, the English government allowed the colonists to conduct their affairs without much interference. But the



OLD BRATTLE STREET CHURCH

By courtesy of George H. Ellis, Publisher of Stark's "Antique Views of Boston."

inevitable clash came when stubborn King George III of England and zealous Samuel Adams of Massachusetts Bay Colony discovered that their views on colonial government and control were radically different. A new conception had developed in America, a new method of self-government had been devised, namely, a government through a constitution written by the people who were to live under its provisions, and changeable only by the people. Furthermore, the colonists believed that the co-ordinating branches of government — the executive, legislative, and judicial — should be kept entirely separate. This plan, with its obvious advantages was distinctly American and was very different from anything known to English statesmen. It also made a written constitution all the more necessary in any state, which accepted this principle of governmental organization.

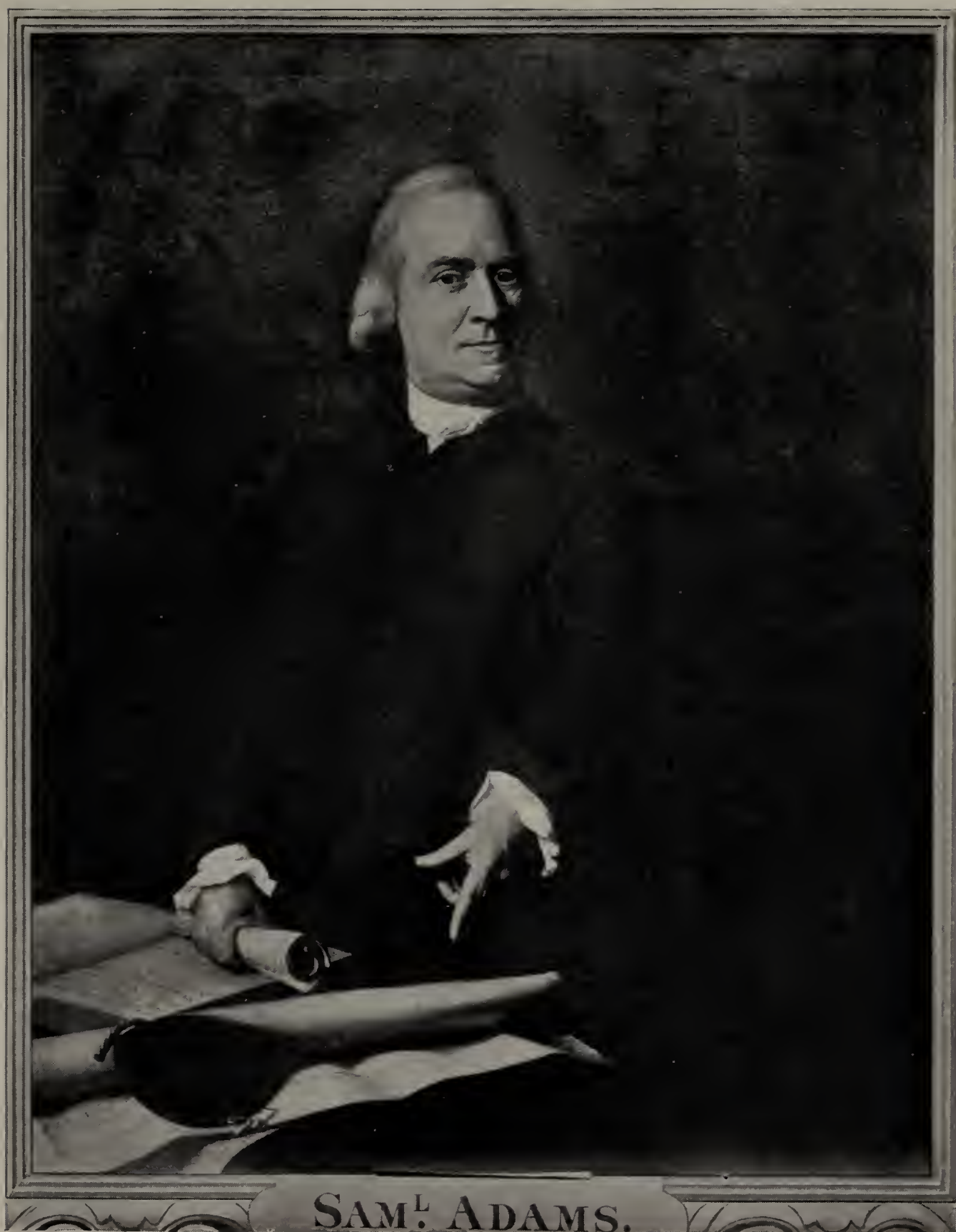
In the beginning each colony had received a separate charter from the English king. Therefore, when Continental Congress, on May 15, 1776, under the leadership of John Adams of Massachusetts, adopted a resolution suppressing every kind of authority of the crown and advising the colonies to establish their own governments, it was necessary to do exactly this if they were to have any government at all. The Commonwealth of Massachusetts was the last of the thirteen states to adopt a written constitution, although she had taken preliminary steps on June 17, 1774. Indeed, this date marks the last day of royal government in Massachusetts and the first day of practical independence.

The change came about in this way. The colonial House of Assembly was in session in Salem. The door was locked against the Royal Governor, Thomas Gage, while he, in his turn, caused a decree of dissolution to be read by his secretary on the stairs outside the building. This decree provided for a provincial house of representatives to replace the Colonial General Court, which was never again to be convened as a body, although the name survived and has since been applied to the State legislature. Thus the way was opened for launching the first autonomous republic in America. As on other occasions, Samuel Adams was the master and guiding spirit of the event.

For a year the government of the colony was carried on by three successive Provincial Congresses without any regular executive. A Committee of Safety composed of nine members, later increased to thirteen, was appointed by the First Provincial Congress on October 26, 1774, to "inspect and observe all and every such person or persons as shall at any time attempt or enterprise the destruction, invasion, detriment or annoyance of this province; to muster the militia when necessary and to make provision for their support, supplies, ammunition and ordnance. The powers of the Committee of Safety were enlarged in May, 1775, giving them full control over the military affairs of the Colony, subject only to the power of the Provincial Congress." It is a tribute to the citizens of Massachusetts Bay Colony to say that they maintained order and administered justice in a creditable manner under conditions somewhat trying. It should be remembered that they were aroused by the presence of hostile forces under arms, and that not only Massachusetts but also all the other colonies were in a critical situation.

It is evident that the colonies were not yet expecting to declare their independence from England for, when Massachusetts sought the advice of Continental Congress assembled at Philadelphia in the spring of 1775, Congress suggested that they clothe a newly-chosen Council with executive power "until a governor of His Majesty's appointment would consent to govern according to the Charter." This plan was adopted and a new Council, having both legislative and executive functions, controlled the affairs of the colony until the first constitution went into effect in 1780. Perhaps the most significant change that took place during this period is that up to May, 1776, the Council governed in the name of the king, whereas after that date the name of "government and people" was substituted for that of "king."

On June 17, 1776, the Massachusetts Assembly decided to ask the towns of the colony to vote on September 17th on the question as to whether or not they would choose deputies to the next Assembly or General Court, as it continued to be called, with power to co-operate with the Council in framing a state constitution. Less than half the towns voted. There



By courtesy of the Museum of Fine Arts, Boston.

seemed to be a strong sentiment that a new constitution should be framed by a convention of delegates elected for that purpose alone. However, on May 5, 1777, the General Court again requested the towns to vote on the question as before, but with the idea that they definitely instruct their representatives to the next meeting of the Court to form with the Council a Constitutional Convention. This was done and a new Constitution was approved on February 28, 1778. In March it was sent out to the towns for ratification. The votes were 9,972 against 2,083 for its adoption.

It is a fact that the proposed Constitution contained some glaring defects. For example, the governor and lieutenant-governor were to have seats and voice in the senate. The governor was to be president of the senate. The "Governor and the Senate" figured altogether too prominently in the distribution of the functional powers of government. There was no executive council. Only Protestants were to be eligible for office. Another serious omission was the absence of a Bill of Rights.

Theophilus Parsons, a brilliant young lawyer of Newburyport, wrote a remarkable pamphlet called the "Essex Result," setting forth eighteen specific objections to the proposed Constitution. This pamphlet was adopted by a convention of delegates from the towns of Essex County, assembled at Treadwell's Tavern, Ipswich, April 29, 1778. According to the Essex Convention "a bill of rights, clearly ascertaining and defining the rights of conscience, and that security of person and property which every member of the State hath a right to expect from the supreme power thereof, ought to be settled and established, previous to the ratification of any constitution for the State." The influence of this pamphlet, together with the widespread demand for a convention of delegates chosen for the sole purpose of framing an instrument of government, easily explains the defeat of the first draft.

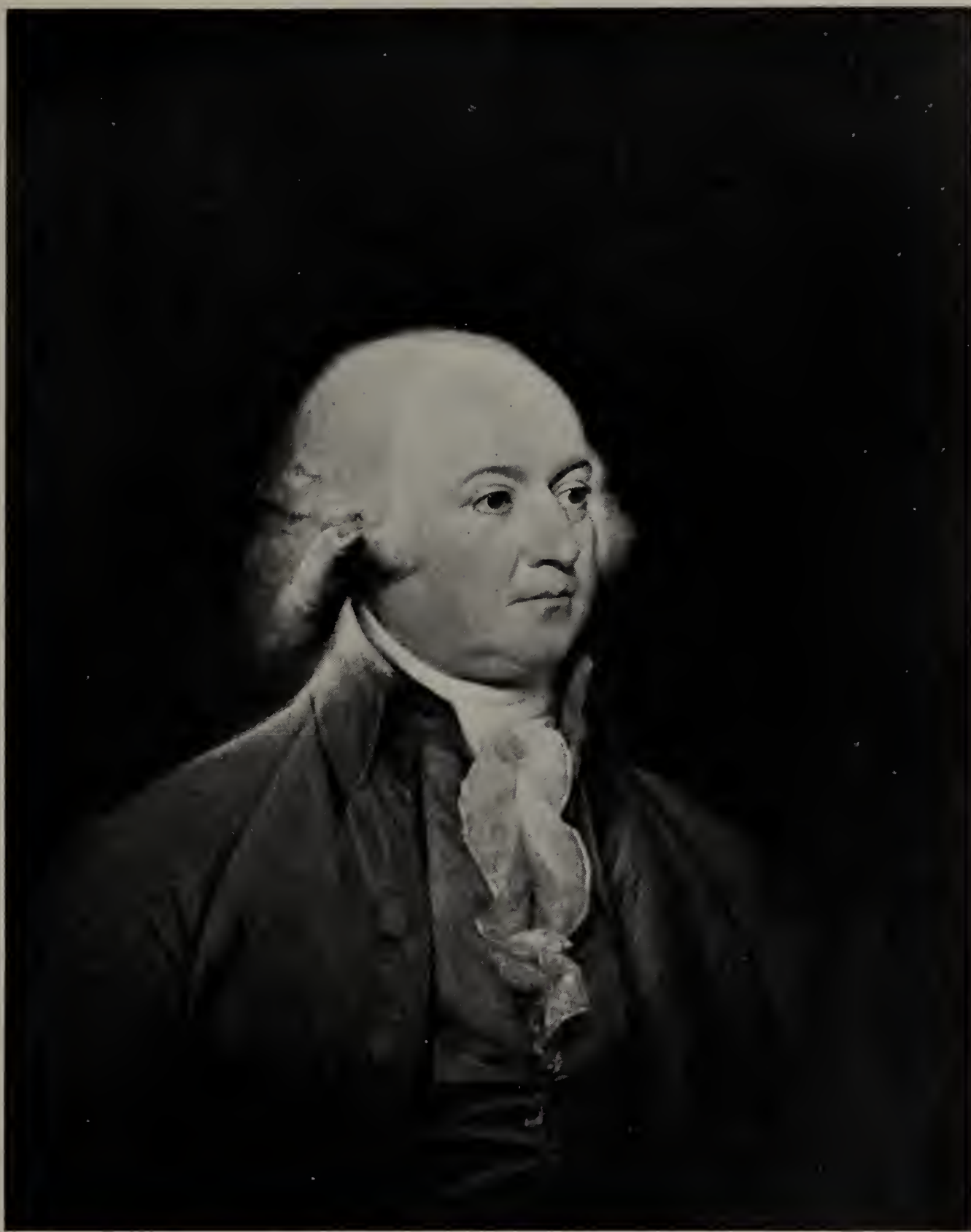
On February 19, 1779, the Legislature adopted a resolution, asking the selectmen of the several towns of the State to cause the inhabitants thereof duly qualified to vote for representatives to meet together in May for the purpose of voting on the following questions: first, "Whether they choose, at

this time, to have a new Constitution or Form of Government made; and second, if the vote on the first question is in the affirmative whether they will empower their representatives for the next year to vote for calling a State Convention for the sole purpose of forming a new Constitution." The Council concurred in this resolve the next day. Although nearly half the towns failed to respond, the majority of those voting on both questions was in the affirmative.

The Convention thus duly authorized, assembled on September 1, 1779, at the Old Meeting House of the First Church in Cambridge in Harvard Square. Two hundred and ninety-three delegates reported. In September a recess was declared and, when they reassembled on October 28, nineteen more delegates presented their credentials. It was indeed a gathering of eminent men. James Bowdoin of Boston was elected president. Of course, John and Samuel Adams were there, also John Hancock, Samuel Otis, Theophilus Parsons, and many other able and distinguished citizens. The recess on September 7 was declared in order to give a committee of thirty-one — four members-at-large and twenty-seven chosen by county delegations — an opportunity to draft a "Declaration of Rights" and the "Form of the Constitution" to be presented to the whole body. This general committee appointed a sub-committee consisting of James Bowdoin, Samuel and John Adams. The sub-committee in turn entrusted the task entirely to John Adams. He was well equipped by training and experience to perform this very important task.

The Adams draft of the Constitution was presented to the Convention on October 28. Most of the discussion centered around Article III of the Declaration of Rights, which dealt with religion. Later, John Adams wrote to a friend: "This article respecting religion was the only one which I omitted to draw." The article in question provoked so much discussion that finally it was referred to a committee of seven for redrafting. Their report, containing a new draft, was finally accepted by the convention on November 10.

The new Article III gave power to the legislature to compel the towns to make provision for public worship and to enjoin attendance thereon. The towns were granted the exclusive



JOHN ADAMS

By courtesy of Harvard University.

right, however, of electing their own religious teachers. Generally, all monies raised by taxation for the support of public worship were to be paid toward the support of the church established in a community, usually the Congregational. If, however, other sects were officially recognized, a certain per cent of the tax levy might be given over to them. A person, paying a church tax could require that it be used to support the denomination of his choice. A clause added to the report of a Committee of Seven by the Convention gave all denominations equal protection, and prohibited the subordination of one sect to another. Although the Article was subjected to much criticism, it was finally adopted by the people. A committee of Boston citizens offered a rational and influential argument for its acceptance, as follows: "Although we are not supporting the Kingdom of Christ, may we not be permitted to assist civil society by an adoption and by the teaching of the best act of Morals that was ever offered to the World? — Suspend all provision for the inculcation of morality, religion and piety, and confusion and every evil work may be justly dreaded." By an amendment accepted by the people on November 11, 1833, the State relinquished all financial control over religious organizations and accepted the principle of the separation of church and state.

Twenty-seven of the original thirty-one articles were also accepted at this session. Final action on the others was not taken. On the next day, the Convention adjourned until January 5, 1780.

The winter of 1780 was unusually severe. Traveling was "excessive bad" because of severe cold and deep snow. Therefore, when the Convention reassembled in the Old State House, only a few members were present, — in fact, not enough for a quorum.

By January 27, however, a quorum was present and they proceeded to transact business. Motions, discussions, votes and reports of sub-committees occupied their attention until March 2. On that day they completed their work and recommended a method for securing ratification. The delegates then adjourned until the first Wednesday in June next.

To place the proposed Constitution before the people it was

voted that 1,800 copies of the Frame of Government which shall be agreed upon be printed and be sent to the selectmen of each town and the committees of each plantation to be laid before the inhabitants thereof. These people were to examine the proposed plan, criticize it, stating their objections with reasons therefor and send their opinions back to the June convention. Thus guided, the convention would know how to alter the Constitution in a manner agreeable to the sentiments of the voters, provided it failed of acceptance by the necessary two-thirds majority. The purpose of this method was to give the townspeople the opportunity to air their views on each separate article and make them feel that they had a share in the formulation of their own instrument of government. It was not the intention of the Convention to put the new Constitution into effect if two-thirds of the people merely voted in the affirmative, but to amend it according to the designated wishes of two-thirds of the people and declare the Constitution thus amended to be in effect without further approval.

The next problem was to acquaint the people with its provisions. To accomplish this, a committee of seven members of the Convention was authorized to prepare an "Address of the Convention to their Constituents." Copies of the "Address," setting forth reasons for the acceptance of the Constitution, were distributed with copies of the Constitution itself, and the delegates made explanations to their constituents. It was very strange that none of the six newspapers published at that time printed the full text of the Constitution. In fact, comparatively little effort beyond that mentioned above was made to bring the matter to the attention of the people.

In June, 1780, the delegates reconvened in the Brattle Square Meeting House to ascertain and declare the result of the balloting since March. The towns had responded to requests for comment surprisingly well, in spite of inadequate publicity and distractions caused by the many failures in prosecuting the war and the desperate straits of the colonists in general. All free male voters could cast ballots, although in future elections only those holding property could vote for State officers. More than two-thirds of the 16,000 votes cast

were in favor of the Constitution as submitted by the Convention. Although the method of tabulating the votes was cumbersome and unusual with the result that some doubt exists as to whether or not the Constitution of 1780 was legally ratified, nevertheless, public opinion seemed to favor an end of five years of discussion and no protest was made when the Constitution was declared adopted on June 16, 1780, by the President of the Convention, James Bowdoin.

The first governor of Massachusetts, John Hancock, took the oath of office on October 25, 1780, in the presence of the two new houses of the legislature in the Old State House. A proclamation was made from the balcony by the Secretary of State and repeated by the Sheriff of Suffolk County. "Joy was diffused through the countenances of the citizens," three companies of soldiers paraded the street, volleys were fired, also salvos of cannon from the castle on Fort Hill and on board ships in the harbor. Service followed in the "old brick meetinghouse." A Dr. Cooper preached from the text taken from Jeremiah: "And their congregation shall be established before me: and their nobles shall be of themselves and their governor shall proceed from the midst of them." Then the executives and the members of both houses went to Faneuil Hall for a feast. Thus the inaugural ceremonies were completed.

In this way was evolved the Constitution under which the people of Massachusetts have been living for 150 years. True, it has been amended and revised but, nevertheless, it is the Constitution of 1780 and is the oldest written Constitution in the world. Part I consists of a Bill of Rights which has undergone very few changes, while Part II contains the Frame of Government which has been amended seventy times to meet changing needs and conditions. The infrequency of amendment to the Bill of Rights indicates clearly how well the framers of this declaration performed their work. This Constitution became the model on which the Federal Constitution was later built.

Our State Constitution has one very unique provision, namely, John Adams' favorite paragraph on "The Encouragement of Literature, etc."* Section I, gives legal endorsement

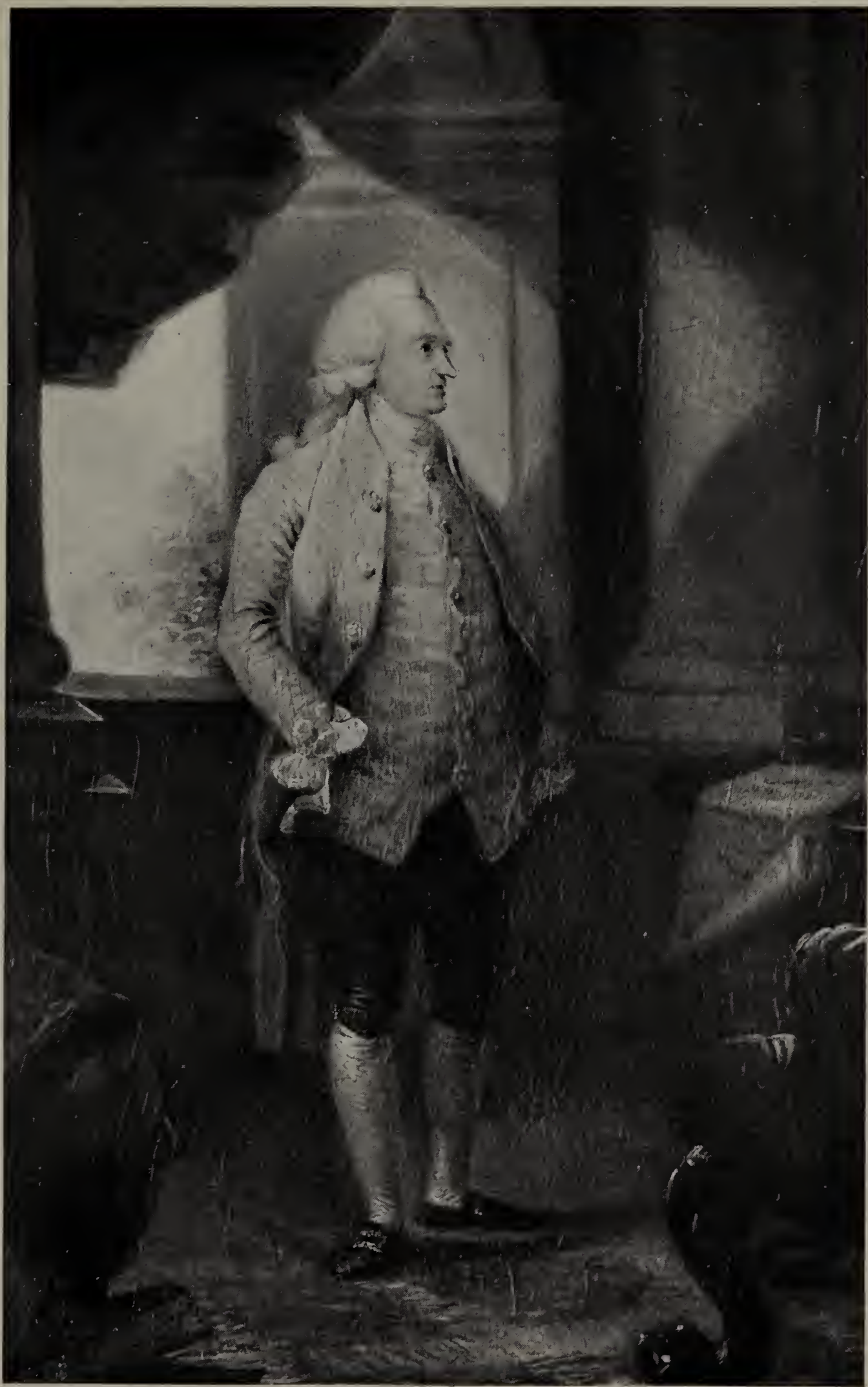
* Chapter V.

to Harvard College, which was founded in 1636, and authorizes the College to accept gifts to be used "according to the true intent of the donors." The legislature reserves, however, the right "to alter the government of the said university, as shall be conducive to its advantage." Section II is more general and recognizes the value of wisdom and knowledge, as well as virtue.

To the end that "the opportunities and advantages of education" may be spread "in various parts of the country," — "it shall be the duty of legislatures and magistrates, in all future periods of this commonwealth, to cherish the interests of literature and the sciences, and all seminaries of them; especially the university at Cambridge, public schools and grammar schools in the towns; to encourage private societies and public institutions, rewards and immunities, for the promotion of agriculture, arts, sciences, commerce, trades, manufactures, and a natural history of the country; to countenance and inculcate the principles of humanity and general benevolence, public and private charity, industry and frugality, honesty and punctuality in their dealings; sincerity, good humor, and all social affections, and generous sentiments among the people."

It is not to be wondered at that Massachusetts has been and still is a leader in the field of education and promotion of social welfare.

It may be of interest to consider some of the changes in procedure which have taken place since 1780. For example, the way in which a constitutional amendment may be adopted is somewhat different. Article X, Chapter VI, of the original Constitution provided for another Convention in 1795, if two-thirds of the qualified voters throughout the State should so desire. When the question came up, it was defeated by a large majority. On June 5, 1821, provision was made through an amendment, that "if at any time thereafter any particular amendment be proposed in the general court and accepted by a majority of the senators and two-thirds of the members of the house of representatives," two years in succession, it became thereby an integral part of the Constitution. Since November 5, 1918, however, a proposed amendment must not only be accepted by the State legislature but also by the people of the Commonwealth. Under certain conditions, the voters themselves may propose and initiate changes.



JAMES BOWDOIN

By courtesy of Bowdoin College.

Between 1780 and 1821 the governor, senators, and representatives were chosen by the male inhabitants who were twenty-one years of age and upwards and owning within the Commonwealth a freehold estate of the annual income of three pounds or any estate of the value of sixty pounds. After 1821, it was required only that a person pay a State or county tax in order to qualify as a voter. Since 1857, "No person shall have the right to vote or hold office who shall not be able to read the constitution in the English language and write his name." Women have been given the right to vote by an amendment to the Federal Constitution.

Property qualifications for office were also required in 1780. To be a representative one must own a freehold estate of one hundred pounds in the town he represented or any ratable estate to the value of two hundred pounds. To be eligible for a senator, one must own property valued at three hundred pounds, at least, or a personal estate of six hundred pounds. The governor was required to "be seized, in his own right, of a freehold within the commonwealth, of the value of one thousand pounds." In 1840 the property qualification for holding a seat in either branch of the General Court was removed, and for the governorship in 1892. Originally, candidates for office were obliged to declare themselves to believe in "the Christian religion." The oath of office was changed in 1821 and omitted all reference to religious qualifications for office.

The apportioning of representatives to the General Court proved difficult in 1780 and the ensuing years. By a law passed in 1692 each town was entitled to at least one representative. This was satisfactory to the small towns but quite the opposite to large towns which desired representation in proportion to their size. The solution was to give each town "containing one hundred and fifty ratable polls" one representative and one more for each additional two hundred and twenty-five additional "ratable polls." By 1811 this system produced a legislature of over seven hundred members. The solution was found in 1857 when an amendment to the Constitution provided for the division of the entire State into districts of equal voting strength. This arrangement continues in force.

The Constitution of Massachusetts of 1780 stands in the front rank of those documents which have shaped the course of the history of the United States. The true functions of government are explicitly set forth in magnificent language. "Both in essence and in form it stands as a type of the best workmanship and the highest scholarship." The principles expressed in it afford an example and serve as an inspiration to the present generation and to generations yet unborn.

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MASSACHUSETTS

“When it comes to intellectual, spiritual, and industrial influence (note the blending of Pilgrim and Puritan character in these words) the boundaries of Massachusetts are wider even than the farthest geographic lines ever claimed. Massachusetts for three generations has had something to teach other Americans; and since the Revolution has been a partner in the growth of every state in New England and of many states outside . . . Massachusetts has taught invaluable lessons to the whole country, in government. Our town meeting system has been followed by all the other New England states. Massachusetts was the second state to organize a judicial system, and its courts to this day are quoted for the wisdom and legal consistency of their judgments. Massachusetts made the best State Constitution of the revolutionary period. . . . Out of very small beginnings the people of Massachusetts have made their colony and state rich, powerful, and prosperous. President Eliot used to say that the happiest million people in the world lived in the circle enclosing the population of which the center is the State House in Boston. The courage, the spirit, the untiring labor of Massachusetts people have brought the rich reward of an immense manufacturing industry. . . . For three hundred years it has been accumulating a fund of intellectual progress. Alongside of the educational history of Massachusetts is its service to the whole country in arts and letters — ‘Massachusetts, there she stands!’ ”*

— ALBERT BUSHNELL HART.

* By permission of author.

